



—TOWARD A— BETTER WORLD

THE GLOBAL SERVICE OF
SRI SWAMI SATCHIDANANDA

Integral Yoga

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THE TEACHINGS OF
SRI SWAMI SATCHIDANANDA

Winter 1994

Special commemorative Jayanthi issue of *Integral Yoga* magazine

About the Front Cover:

Portrait of Sri Swami Satchidananda, 1994
by Peter Max, Silkscreen and acrylic on canvas, 28 x 32."

Back Cover Art:

I Love the World
by Peter Max, Acrylic on canvas

Cover design:
Victor Arjuna Zurbel

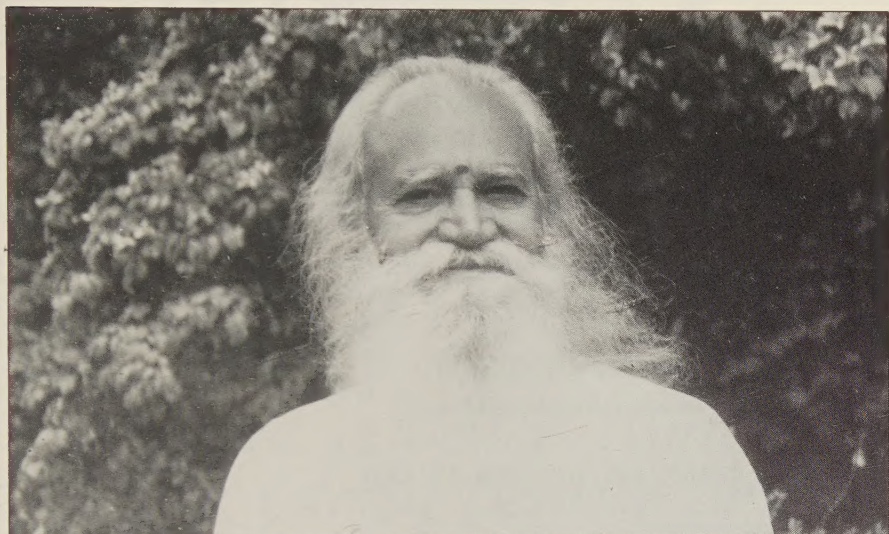


We are indebted to Peter Max for his generosity and artistic contributions to this Special Commemorative Issue and to "Feel the Spirit, Heal the World." We gratefully thank the members of Peter Max Studio, particularly Victor Zurbel, for all their loving service.

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Dedication



Those who act without thought of personal
Profit and lead a well-disciplined life
Discover in course of time the divine principle
That all forms of life are one.
Those who work in the service of the Lord
Are freed from the law of karma.

—Shvetashvatara Upanishad, VI, 3 - 4

The only way to be happy is to dedicate yourself completely to God
or all of humanity. Live to bring peace and joy to everybody.
This is the only way to true happiness.

—Sri Gurudev

*We humbly and joyfully offer this
commemorative issue of Integral Yoga magazine
in honor of the eightieth Jayanthi of our beloved Gurudeva,
H. H. Sri Swami Satchidanandaji Maharaj.
In the light of his supreme wisdom and unconditional love,
we march on toward the goal of Self-realization.*

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Message from the Editor



Toward a Better World: The Global Service of Sri Swami Satchidananda

*Everything on this earth has a purpose and that purpose is to serve,
to be useful, and to bring some benefit to somebody.*

—Sri Swami Satchidananda

The chronicle recorded in this 1994 commemorative Jayanthi issue of *Integral Yoga* magazine endeavors to convey the power and glory of one who manifests unconditional love and whose life is wholly dedicated to serving others. Sri Swami Satchidananda, called Sri Gurudev by his devotees, is the “man of steady wisdom” described by Lord Krishna in the *Bhagavad Gita*. He has let go of personal desires and is content in the truth of the Self. He is undisturbed by difficulties, doesn’t yearn to be happy, and has neither fear nor anger. He is free from all mental

attachments and is neither excited by what is good and pleasurable, nor dejected by what is painful or evil.

Unfettered by the limitations of names and forms, Sri Gurudev extends his service to seekers from all walks of life and from all backgrounds and traditions. A father, mother, teacher and spiritual guide to countless devotees all over the world, he enlightens our lives with the perennial wisdom of the great sages and saints of all traditions, helping us to experience the peace and joy, love and light that is within us all.

— Rev. Kumari de Sachy



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Message from



Beloved Friend

We are delighted to release this special commemorative issue of *Integral Yoga* magazine, *Toward a Better World*, which

marks the eightieth birthday of our revered and beloved Gurudev, Sri Swami Satchidananda Maharaj, and highlights his global service over the past forty years. *Toward a Better World* has been published in conjunction with a significant event, "Heal the Spirit, Heal the World," a program which celebrates the movement toward global harmony through spiritual unity that has been the hallmark of Sri Gurudev's service throughout many years.

From the early days of Sri Gurudev's ecumenical work in Sri Lanka to the continuation of this service on a broader scale when he settled in the West and from the construction of the Light Of Truth Universal Shrine (LOTUS) to the dream of a Peace Pyramid to be constructed in Washington, DC, we have been privileged to work with Sri Gurudev toward the realization of his vision of world peace.

the President

Sri Gurudev often says that while he is referred to as the founder and spiritual head of Integral Yoga International and Satchidananda Ashrams, he is not limited to one organization, one country, or one project. Responding to invitations from numerous groups and organizations, he has completed five world tours and traveled more than a million and a half miles. In one year alone, 1977, Sri Gurudev traveled more than eighty thousand miles worldwide! We hope that this booklet offers a partial perspective on the very broad, global service of Sri Swami Satchidananda.

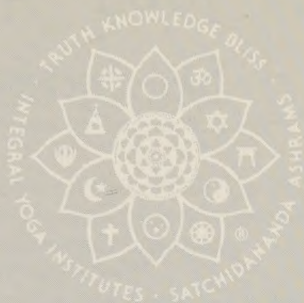
I would like to take this opportunity to welcome all the religious leaders, dignitaries, entertainers, devotees, and well-wishers "Feel the Spirit, Heal the World." This event benefits the LOTUS and the Peace Pyramid project, and we thank all the contributors and participants for taking part in this important gathering.

May the timeless teachings of the ancient science of Yoga and the global service of Sri Swami Satchidananda help each one of us contribute toward a better world.

M Shanthi,

Swami Karunananda

Swami Karunananda



INTEGRAL YOGA MAGAZINE

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SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.

1994 Hindu of the Year Sri Swami Satchidananda

"For forty years, Swami Satchidananda has been one of Hinduism's most respected international ambassadors, meeting and sharing the Advaitic vision of interfaith harmony with world statesmen and leaders of other faiths.

In recognition of a lifetime of service to dharma, Yoga, harmony among people and spreading the teachings of Atma Jnana, Self-Knowledge, HINDUISM TODAY has chosen him as '1994 Hindu of the Year.'"

— November 1994 North America Edition

Citation

Sri Swami Satchidananda

In the name of the Eternal Values for which India's age-old but ever young culture, *Bharatiya Vidya*, stands, namely *Satyam* (Truth), *Shivam* (Love) and *Sundaram* (Beauty), expressed through *Shraddha* (Faith), *Samyama* (Self-restraint) and *Samarpana* (Dedication).

We ADORE you as a Yogi who lives and inspires thousands of your disciples the world over to live a life of purity and to follow the age-old Indian ideal: *Ekam Sat Viprah Bahudhaa Vadanti* (Truth is One, the learned call it differently).

We ADMIRE you as an individual committed to the harmony of all Faiths — *Sarva Dharma Maitri* — who single-handedly created a unique House of All Religions — LOTUS (Light Of Truth Universal Shrine) in Virginia, USA, to propagate the ancient Indian concept of Unity in Diversity.

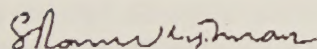
We RESPECT you as an author of the *Living Gita*, commentary on the *Yoga Sutras* of Patanjali, and other treatises to make your followers and laymen easily understand the ancient Indian wisdom and relate it to their day-to-day life.

We RECOGNIZE you as a Teacher par excellence with grace and vision for creating a world of love and Compassion, friendship and brotherhood, knowledge and service and, through Integral Yoga, for making everyone realize the Divine Spark within, .

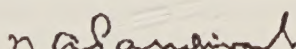
We SALUTE you as an embodiment of Mother India's ageless values, *KARMA YOGA* and *BHAKTI YOGA* and faith in the Majesty of the Moral Law.

As an expression of our highest esteem for you and your mission of spreading Bharatiya Vidya, Indian culture and Yoga in the USA, and in many parts of the world, the Bharatiya Vidya Bhavan prayerfully offers you this CITATION and TAMRAPATRA in conferment of its

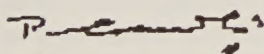
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the Bhavan's highest recognition.



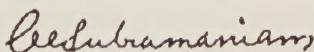
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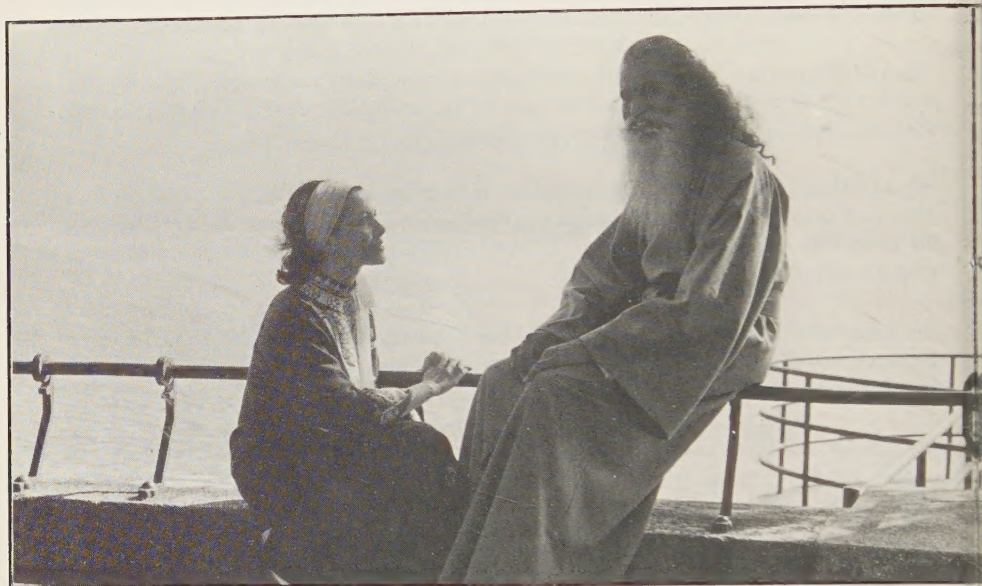


C. SUBRAMANIAM
President
Bharatiya Vidya Bhavan

Bombay, October 28, 1994

Tribute to Sri Gurudev

by Amma Kidd



Amma with Sri Gurudev in Switzerland during the late 1970s

Amma Kidd met Sri Gurudev in 1969 and became his personal secretary and traveling assistant in 1973, serving in that capacity for about ten years. Amma is married to retired Air Force General John B. (Mitra) Kidd and lives close to Yogaville, where she spends her weekends and as much time as possible.

I sat here pondering how I could possibly write a fitting tribute to beloved Gurudev. On one hand, it is fairly easy to do. I could write volumes about his all-encompassing service to humanity, the awards that he has received, the places that he has visited, the radical changes that his presence and example have brought about in countless lives. But that would be stating the obvious. On the other hand, the blessings deeply rooted, eternally and reverently stored in the heart,

which constitute the ever-increasing recognition of him at inner levels, these obliterate all words.

This is the dilemma that I have faced many times before and then faced again a few moments ago. So, I closed my eyes in order to go "within" to seek guidance. *I am sitting in the midst of a miracle, swayed by waves of timelessness rising from the depths of my being into the open-ended radiance of infinity.* When I opened my eyes, the answer was there, pulsating in the brilliance of the multifaceted pink crystal light of autumn reflected in my room.

Like life, itself, life with Gurudev is ordinary yet extraordinary—the miraculous all wrapped up, yet spontaneously revealed in the events of everyday life. He teaches in simple ways, through simple things, which in time, teaches one to be naturally vigilant

and, hopefully, not to take anything for granted. His words are simple. Devoid of oratory, philosophical expressions and intellectual gymnastics, they are charged with the power of the Holy Spirit, which causes all sincere souls—from the most learned to the simplest child—to get absorbed in them and to know that they do not proceed from human wisdom, but from God. Association with him has the capacity to transform the most commonplace, ordinary person into a valuable individual, capable, peaceful and useful. His Love, simply and humanly expressed, does what

no human love can do: it adjusts to each soul's present condition in order to lift it to the conscious level of a most precious Child of God, which he or she truly is.

In my own case, from a worldly perspective, one could perhaps consider my personal background to be a "privileged" one, although I did not experience it as such myself. It was my natural environment, and the human drama takes place in whatever environment is natural to the one experiencing it. The fact is that life lived in ignorance of God is no life at all; it is merely existence, no matter where we are. One could be in heaven and still experience hell. Peak experiences of happiness, love, passion, success, recognition, etc. are short lived, and once they pass, there still remain those questions waiting to be answered, that void longing to be filled. Furthermore, the opposites of those experiences have the power to pull one down into the depths of desperation and despair.

My youth unfolded amidst the echelons of power and social status and the glamour and luxury of Latin America and Europe, but a deep spiritual hunger caused me to feel restless, empty and dissatisfied with my experiences and surroundings. Nothing and no one impressed me. I would often look up to

heaven and ask God: "Isn't there anything Great in this creation of yours? With all my heart, I longed to experience true Greatness in a visible, tangible way. This longing was finally fulfilled when I met Gurudev, face to face, at the Universalist Church in New York City in April of 1969. During those few seconds, which felt like an eternity, he said to me, "Where have you been all these years?"

With all my heart, I longed to experience true Greatness in a visible, tangible way. This longing was finally fulfilled when I met Gurudev...

My mind went blank. However, I heard myself say, "Wherever I have been, I have been waiting for you." To the onlookers, this sounded perhaps like nothing more than a sweet

greeting. To me, as I later reflected upon the experience, no truer words had ever been uttered out of my mouth.

The rapid changes and events that took place after that meeting resulted in my resigning the job that I held at the United Nations and in my coming to serve Gurudev in the capacity of his personal secretary. This position, like all positions in Gurudev's service, was just the excuse for him to begin in my life the process that he calls "Un-doism."

Very quickly, I found out that what was really important was not so much the work that I was doing, but, rather, the work that was being done on me—the un-doing of false identifications so that the Radiance of the True Self could emerge and take over all aspects of life. The Guru, as the purifying force of the Love of God, is functioning on all levels of existence. Therefore, once we have accepted him, Gurudev does this service through his messages, through his presence and example, and through everything and anything happening in daily life, regardless of whether we have personal contact with him or not.

For Example, while I was in Rome during one of my early trips to Europe with Gurudev, a dear friend and internationally

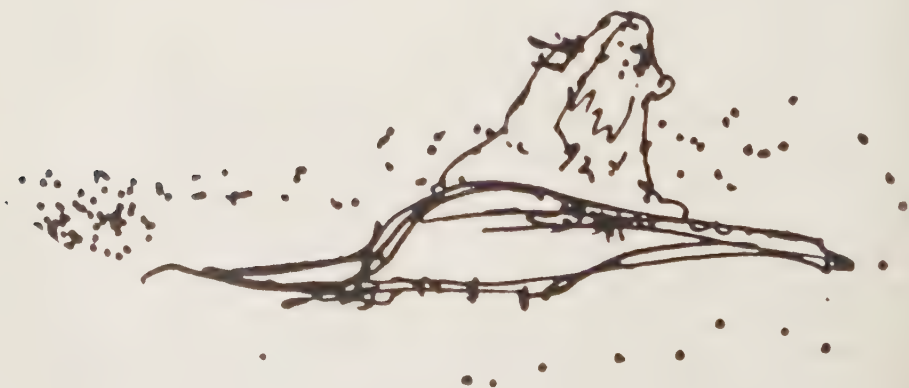
known personality of the old Roman nobility had invited our group to lunch at a lovely restaurant overlooking the beautiful gardens of Villa Borghese. She, herself, had recently become interested in Yoga and, therefore, was happy to meet Gurudev. And she was keenly inquisitive about the turn that my life had taken. Sitting beside each other, we were conversing animatedly, commenting on the positive changes taking place in both our lives. She then proceeded to exalt the beauty and depth of the *Bhagavad Gita*. When she found out that I had not yet read this holy scripture, she dropped her fork and looked at me in horror. Then, defiantly, she looked over at Gurudev and, shaking her hand, she shouted at him across the table: "Swamiji! How is it possible that Amma is your disciple and you have not even given her such a basic scripture as the *Bhagavad Gita* to read?" Gurudev looked at her, shaking his head in assent, and softly but firmly answered, "Very true, very true. She has not "read" the *Bhagavad Gita*. She is LIVING it." And that is the key to Gurudev's way: living the teachings.

Gurudev does not always conform to tradition or do what is expected by the fixations of the inflexible-minded, but he ALWAYS does what is right and necessary for the benefit of the souls that have been entrusted to him and for all receptive and sincere individuals who come into contact

with him. He is FREE in the highest sense, and he is here to help us see that we are also FREE. He lives only to serve that Purpose.

In conclusion, the celebration of Gurudev's eightieth Jayanthi is only an opportunity to show him our love and gratitude and to remind ourselves of the blessed possibility that we have to be the fulfillment of his Purpose.

In reality, the Gurudev whom we love and follow is not limited by years, time or space. He is the One at whose feet I have experienced the boundless Love and the intoxicating, addictive majesty of selfless service. My life has never been the same as it was before I met Gurudev. Once, I was surrounded by worldly power, princely titles, crowned heads, Rolls Royces and riches, but I didn't even appreciate it. In exile from my God, I was an ordinary, wretched individual. But, then, God answered my call. He came and His Love beheld me through Gurudev's touch, and I knew that I AM sacred. His Love loved me through Gurudev's heart, and I knew that I AM a flame. No longer stumbling, I know where I am going. It is not toward recognition, name or fame. As a royal citizen of the true Kingdom, I have no need of such things. I know my destination to be that Immaculate Sacred Flame—whom He beholds and loves and who I truly am. This is a miracle. Thank you, Gurudev. ■



A Biographical Account of the Lifework of Sri Swami Satchidananda



IS TEACHINGS

*will teach you wisdom that will lead you to
experience directly the supreme truth. After
that there is nothing else to know.*

Sri Krishna (Bhagavad Gita, Chapter VII, sloka 2).

One of the most revered spiritual teachers of our time, Sri Swami Satchidananda is considered by many to be an apostle of peace. He has dedicated his life to the cause of peace, both individual and universal, and to religious harmony among all people. He is a strong advocate of the ecumenical movement, bringing together people of all backgrounds and beliefs so that they can realize their common spirit and the universality of their goal.

Truth is One, Paths are Many

Sri Swami Satchidananda teaches that the essence of every individual is the one universal Spirit, which some refer to as God, others as the true Self or the Void, and which he often refers to as Inner Peace. It is this essence that forms the source of permanent happiness for the individual. One is cut off from one's true nature by identifying only with the limited mind and body, seeing oneself as separate and believing that happiness is something to be gained by fulfilling desires, holding onto possessions, or avoiding that which is unpleasant. To become re-established in permanent happiness and peace, one must look within and calm the

mind by purifying it of selfish desires so that it can act as a mirror and reflect one's own Divine nature.

Ecumenism

It is upon this belief in the inner spiritual oneness of all humanity that Sri Swami Satchidananda bases his philosophy of ecumenism. His motto is: "Truth is One, Paths are Many." He believes that we are all one in Spirit and that, throughout history, great spiritual masters, like Buddha, Moses, and Jesus have come forward to teach the peoples of the world about this spiritual oneness and to show them how to become harmonious with and how to experience it. Even though the essence of their message is the same, the methods that these masters teach differ according to the needs of their followers. In his teachings, Sri Swami Satchidananda compares religion to climbing a mountain: the goal of all those who wish to

climb the mountain is the same, but the paths taken differ. Just as there are many paths that lead to the summit, so are there many paths that lead us to the ultimate Truth. Thus, Sri Swami Satchidananda advocates accepting all the various approaches as valid because they all aim for the same Truth. He does not believe that all people should follow the same path or that all the paths should be merged into one. Rather, he believes that people should follow their chosen paths, at the same time respecting those on other paths, appreciating the superficial differences as a source of enjoyable variety, and finding peace in the fundamental Oneness that unites all paths.

Sri Swami Satchidananda's understanding of ecumenism goes beyond finding and promoting unity among people of different religions. He applies his ecumenism to all

people who divide themselves in the name of caste, race, sex, political philosophy, ethnic group, language, etc. Wherever there is division, he seeks to help others to rise above all the man-made differences and realize their spiritual oneness.

Selfless service

Because of this universal orientation, Sri Swami Satchidananda's philosophy includes the establishment of peace on a global scale. He believes that peace among all the nations of the earth begins with the minds of individuals — change the mind, change the person; change the person, change the world. He believes that the root of all pain and suffering is ignorance of our spiritual oneness, which leads inevitably to a life dominated by selfishness. To remove this

ignorance and become re-established in spiritual oneness, one must renounce selfishness, dedicating one's life to selfless service.

This renunciation and dedication will be achieved in all walks of life when one develops a selfless attitude that permeates all thoughts and actions. Through selflessness, the individual experiences inner peace and expresses it in all he or she does. Others see this attitude and learn through example. Ultimately, the peace and harmony established by the selfless actions of a handful of individuals will transform communities, then nations, and, finally, the entire globe.

The ancient science of Yoga

Of course, it is very difficult to lead a life dedicated to selfless service and to achieve the goal of unending peace and joy. In this fast-paced, materialistic world, many people are unaware of their spiritual side. Their minds are agitated; their bodies wracked with stress. Such people need not

Wherever there is division, he seeks to help others to rise above all the man-made differences and realize their spiritual oneness.

only a philosophy, but also a change in lifestyle. They need to break unhealthy patterns in order to uncover their true peaceful nature and to recover a sense of balance and harmony with all creation. Sri Swami Satchidananda recommends the ancient science of Yoga as one way to achieve this goal. He believes that the underlying principles of Yoga are compatible with all the world's religions and that one can use Yoga to create an easeful body, a peaceful mind, and a useful life, thereby enhancing one's expression of his or her own spiritual path.

Integral Yoga

Sri Swami Satchidananda refers to the Yoga that he teaches as "Integral Yoga." There are many yogic approaches, all of whose practices are designed to keep the mind and body pure and the life well-disciplined. Each branch has its own orientation. For example, *Karma Yoga* is based on selfless action; *Bhakti*

Yoga on devotion; *Jnana Yoga* on self-inquiry and intellectual analysis; *Japa Yoga* on the repetition of a *mantra* (a sacred sound); *Raja Yoga* on ethical perfection, concentration, and meditation; and *Hatha Yoga* on a set of physical practices that include postures (*asana*), breath control (*pranayama*), deep relaxation (*Yoga Nidra*), and cleansing practices for the body (*kriyas*). In his Integral Yoga, Sri Swami Satchidananda presents the methods of all of these schools and lets the individual choose those practices that best serve his or her temperament.

Yoga in daily life

Moreover, Sri Swami Satchidananda feels that Integral Yoga should be learned not only through books, lectures, and demonstrations, but also through living the experiences of everyday life in accordance

with his philosophy. Therefore, he has established model communities where members apply the principles of Yoga in their daily life together, supporting each other in working toward the goal of realizing permanent peace and happiness and sharing this peace and happiness with one and all. The members of these communities come from all walks of life, various cultures, and different faiths; they include monastics, single people, and families. All of the members are dedicated to a life of selfless service. Most of the monastics and some of the single people and married couples donate all their energy to public service. Their basic needs are taken care of by the community. Others earn their livelihoods both within and outside of the immediate community and donate their time and energy to the community

on an individual basis. Both ordained ministers, who are free to marry, and celibate monastics serve the religious needs of the community. Unity in

Sri Swami Satchidananda believes that the foundation of all learning is the ability to calm the mind and concentrate.

the community is fostered by daily group meditations that take place early in the morning, at noon, and in the evening, by communal meals, by community work projects and recreation, by weekly *satsangs*,—religious gatherings that include chanting, lectures, cultural performances, worship, and other sharings—and by community celebration of the major religious holidays from both the Eastern and Western traditions.

Children are an important part of the community. To ensure their spiritual, intellectual, and social development, Sri Swami Satchidananda has provided a multi-level school, or *Vidyalayam* ("temple of learning"), based on his own philosophy of education. The goal of the *Vidyalayam* is to produce "good people." Sri Swami Satchidananda believes that the foundation of all learning is the ability to calm the mind

and concentrate. For this reason, the children learn Hatha Yoga and meditation and eat simple, nutritious, vegetarian meals to help them maintain healthy bodies and focused minds. From the very beginning, they learn that "truth is one, paths are many" as they study the lives of saints and the religious beliefs and practices of the different world religions. Each level of the school — for example, pre-school, elementary, etc. — forms one class, and the members of each class are taught individually. Each child is allowed to progress at his or her own rate. Working with each student individually, the teachers uncover the child's particular interests and talents, encourage and nurture these interests and talents, and demonstrate the interrelationship of all subjects. Through this method, learning is always fun and is never accompanied

by the fear of failure, or the humiliation of not doing as well as others, or the pride in doing better than others. The pupils respond with a love of learning uncharacteristic of American primary and secondary education and go on to excel in public and private high schools and colleges.

Health and harmony in body/mind/spirit

Because Sri Swami Satchidananda's path to peace is based on acknowledging the whole person—mind, body, and spirit—he has made significant contributions to the field of health. He is a great proponent of holistic health, preventive medicine, and a pure, simple, vegetarian diet. He has repeatedly demonstrated to the Western medical community that restoring health to the body requires not only treating the body, but also the mind; not only ridding the body of disease through the application of medicine, but also strengthening the body through a diet of pure food, pure thought, and pure

actions. He has demonstrated to the Western spiritual community that when the body is unhealthy, stressed, and toxic, the mind is difficult to control and a serviceful, selfless life is difficult to achieve. He teaches that the physical health of individuals is an integral part of both individual and global peace. For, just as each healthy cell in an individual contributes to the health of the whole person, so does each healthy individual improve the health and harmony of the entire society as a whole.

Sri Swami Satchidananda emphasizes the importance of integrating one's spiritual beliefs and practices into all aspects of every-

day life. Work and play, eating and resting, all can be performed as an offering to the Divine, and a spiritual practice with the mind focused and the heart dedicated to the welfare of others.

Sri Swami Satchidananda emphasizes the importance of integrating one's spiritual beliefs and practices into all aspects of everyday life.

Within this framework, the fine arts are characterized as an expression of spirituality. In the largely secularized West, Sri Swami Satchidananda has, in fact, introduced and encouraged the growth of the sacred classical Indian dance form of *Bharata Natyam*, where dance is performed as a meditation and form of worship. He has also promoted other art forms, including music, painting, and sculpture, all of which can be performed as spiritual practices. In the East, he has striven to preserve ancient art forms that for centuries have expressed the sacred.

The roots of Sri Swami Satchidananda's philosophy are as old as Yoga itself. Such ancient Indian scriptures as the *Yoga Sutra of Patanjali* and the *Bhagavad Gita* affirm the basic oneness in Spirit that underlies all creation and that can be experienced through purification and transformation of the selfish part of the mind. It is because of Sri Swami Satchidananda's eloquent but simple accessible style, his clarity of mind, and his

loving, tireless service to everyone with whom he comes in contact that this philosophy has profoundly transformed the lives of countless individuals around the world.

THE LIFE

Men of renunciation are divinities because of their compassion to creatures.

—Tiruvalluvar (Tirukkural)

Student and Householder

The Reverend Sri Swami Satchidananda was born as C.K. Ramaswamy Gounder on 22 December 1914 in South India. The piety of his parents and the early exposure to many sages and saintly people who frequented his home deeply influenced him in his youth.

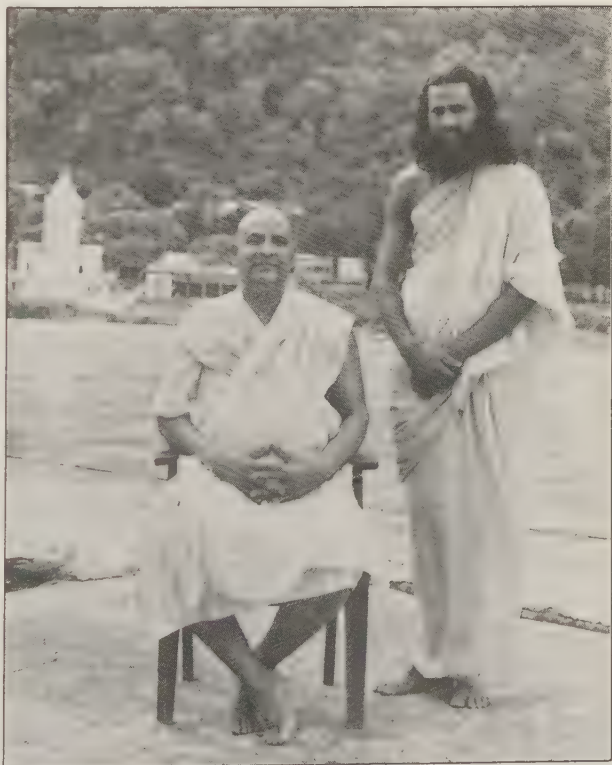
During his school years, he was particularly interested in learning practical and useful skills. He studied agricultural, automotive, and electrical technologies; and, as a young man, he worked successfully in a wide variety of fields, including agriculture, mechanical engineering, and cinematography. He demonstrated a penetrating intelligence that was able to quickly master the essence of a wide variety of commercial undertakings.

When he was twenty-eight years old, his married life ended with the passing of his wife. Deeply spiritual all his life, he felt attracted to a full-time monastic life rather than to remarriage. He entered seclusion for one year and emerged with a strong desire to devote his life completely to God and to the service of humanity. This spiritual yearning took him to many holy places where he met many accomplished Masters and holy people.

Monastic Life

He spent several years under the spiritual tutelage of Sri Swami Chidbhavananda at the Ramakrishna Mission, where he received his premonastic initiation into *Brahmacharya Diksha*—the vows of a celibate novitiate—which traditionally precedes final monastic vows. Later, he studied with such renowned sages as Bhagavan Ramana Maharshi and Sri Aurobindo.

It was not until 1949, however, that he found his principle guru, or spiritual teacher, His Holiness Sri Swami Sivananda Maharaj of Rishikesh. Sri Swami Sivananda embodied every aspect of Yoga. He called his approach *Poorna* (full) or “Integral Yoga.” It was at Sri Swami Sivananda’s ashram in Rishikesh that Sri Swami Satchidananda received his formal initiation into the Paramahansa Order of Sannyas. There, in the foothills of the Himalayas, he thoroughly



Sri Swamiji with his Guru, Sri Swami Sivananda

studied the renowned Sri Swami Sivananda's ecumenical approach to Yoga, health, and religion and soon was appointed to teach at the ashram's Yoga Vedanta Forest Academy. In this position his mastery of Yoga philosophy and practices was recognized, and Sri Swami Sivananda gave him the title of Yogiraj.

Public Life

The activities of Sri Swami Satchidananda are diverse. Among the roles he has played in over fifty years of selfless service to humanity are that of teacher, clergyman, personal and family counselor, medical consultant, diplomat. He has designed programs to prevent and treat heart disease, cancer, AIDS, and drug addiction. He has worked to promote understanding and harmony between people of different religions, cultures, political backgrounds, social classes, and age groups. He has been a pioneer in the ecumenical movement in the East and the West. His lectures and words of counsel have aided prisoners, clergymen, drug addicts, teenagers and parents, health practitioners, and people from all walks of life and from all nations. He is the author of many books in English and in Tamil, many of which have been translated into French, German, Spanish, Italian, Chinese, Japanese, and Finnish.

As can be seen in the profile of his activities, which follows this biographical account, the breadth—and depth—of his service and activities is staggering. Yet, his greatness lies not only in what he has personally done or thought or said, but also in what he has inspired others to do. Beyond all these other roles, his greatest role has been that of catalyst. Through his humor, insight, and clarity, he has instilled in others the desire and courage to improve themselves and to improve the world around them, to preserve that which is good and beneficial and to change that which is detrimental, to find understanding and human cooperation, to find unity in diversity. He has formed a bridge between the East and

West by introducing not only Eastern philosophy and spiritual practices to the West, but also Eastern medical science, Eastern fine arts, and Eastern culture.

Sri Swami Satchidananda began his public life in 1951 when Sri Swami Sivananda sent him on an All-India tour. For a year and nine days, he traveled throughout India, lecturing on Yoga and demonstrating *Hatha Yoga* and *Pranayama*. He spoke at colleges, universities, and the homes of devotees, at branches of Sri Swami Sivananda's Divine Life Society, at high schools, government offices, and women's conferences. At the end of the tour, a book was written recounting his lectures and travels, which later endeared him to many Indian communities at home and abroad.

Service in Sri Lanka

Soon after Sri Swami Satchidananda's return to Rishikesh, devotees from Sri Lanka (Ceylon) asked Sri Swami Sivananda to send him to open a Divine Life Society branch in their homeland. He arrived on February 1, 1953, and while the buildings for the new ashram were being constructed, he began teaching at Hindu College — run by the Ramakrishna Mission — an action that surprised many because usually the members of one religious organization would not mingle with those of another. He rapidly became known for his humble and simple manner and for treating all people with equal love and respect, regardless of wealth, religion, caste, profession, or age. When he gave a talk, he insisted that all sit together. He was the friend of all, and people flocked to him for guidance in areas as diverse as religion, government, labor mediation, and family life. He made friends with people from all denominations, ethnic groups, castes, and political philosophies.

In July 1953, Sri Swami Satchidananda initiated the first ecumenical celebration in Sri Lanka. On the full moon in July, there is a Hindu feast day, Guru Poornima, to honor one's own spiritual teacher. Thinking of all

the new friends he had made from different religions, Sri Swami Satchidananda proclaimed the day "All Prophets' Day." He had the walls of the Divine Life Society covered with the pictures of the teachers and saints from different religions and invited the various heads of Sri Lanka's religious factions to come together and discourse on the truths behind their particular religions. This new ecumenical celebration became an annual event in Sri Lanka.

In November 1953, the new ashram in Sri Lanka was officially opened; and, soon afterward, construction was started on an orphanage and free medical dispensary. The center also started a cottage industry where unemployed girls and young women were given jobs doing hand weaving. Forty-five unemployed girls came to the ashram from Buddhist, Hindu, Moslem, and Christian communities. Sri Swami Satchidananda slowly taught them to see one another as sisters and to live together as one family. After a while, he suggested that they start each day with a prayer. Instead of choosing one common prayer, he had each girl responsively lead a prayer from her religion so that the feeling of sisterhood among them would deepen.

In Trincomalee, Sri Lanka, Sri Swami Satchidananda joined a committee to open all Hindu temples to the caste known as *harijans*, or untouchables. Together with the committee, he organized a large group of this caste that went from temple to temple, chanting and repeating their objectives. Through their combined efforts, many temples were opened and all people were permitted to enter and worship.

In the first year of his service in Sri Lanka, Sri Swami Satchidananda was invited to lecture in Colombo. The editor of a weekly Tamil newspaper decided to interview him. This editor was the hero of thousands of Sri Lankan youths because of his "modern" intellectual and anti-religious viewpoint. He devised a number of questions with the hope of confounding the swami; but, to his amazement, Sri Swami

Satchidananda deftly replied to each question with concise, logical answers. The editor not only published the interview, but also praised him as a great swami. The response of the young readers was overwhelming. They sent so many hundreds of questions to the swami in care of the newspaper that a regular column, "Way to Peace," was soon featured in the paper; it was in this column that Sri Swami Satchidananda gave written replies to questions.

By 1955, people from all over Sri Lanka were constantly asking him to come to their particular town or village to speak to or to counsel one of their family members. To facilitate his travel, a group of devotees opened a branch of the Divine Life Society on October 29, in Kandy, and invited Sri Swami Satchidananda to live there. Before long, devotees moved into the facilities there and an ashram grew up around Sri Swami Satchidananda; it became known as "Satchidananda Thapovanam."

Because Kandy was surrounded by tea plantations, Sri Swami Satchidananda began to work with the thousands of Indian laborers who lived in terrible conditions of abject poverty. He worked with the laborers to help them give up drinking alcohol. He befriended the plantation owners and encouraged them to provide the workers with community centers, reading rooms, places of worship, and sanitary facilities. Before long, the wives of the plantation owners were visiting the sick and needy. An atmosphere of mutual respect and caring was created, so that when the riots and the massacre of the Tamils occurred in other parts of Sri Lanka in 1958, the plantation owners of Kandy protected their laborers.

Once, a group of college women expressed their abhorrence of the dowry system because it attracted young men who were interested only in marrying them for their money. Sri Swami Satchidananda encouraged them to form their own associations and to denounce the system. This was one of many unorthodox actions that led people to

call him the "Revolutionary Monk."

Within the next few years, Sri Swami Satchidananda's popularity grew, Divine Life Society branches were opened in Colombo and Jaffna, and he continued his work among the youth and tea plantation workers throughout Sri Lanka. In the north of Sri Lanka, many youths were disillusioned with religion and had become communists. Every three months, Sri Swami Satchidananda would go to this area, conduct retreats, and give classes on the scriptures and the lives of Hindu saints. Because his approach was ecumenical, he infuriated many radical Saivites, who believed that Lord Siva was the only salvation. Once, when he was scheduled to speak in a village with a large number of communist youths, the Divine Life Society organizers received many calls saying that both the radical Saivites and the communists were planning to disrupt the talk. Instead of cancelling it, he changed the name of his talk to "Hinduism is Communism," postponed it for three days, and had it announced in all the newspapers. The open-air theater was filled to capacity and even though many youths were rowdy and rude, Sri Swami Satchidananda patiently answered all of their questions, explaining that true Hinduism embraces, accepts, and accommodates all other religions and philosophies as valid paths to the same goal. After the talk, the students stayed and asked questions until the early hours of the morning. Many of the troublesome youths decided to take up the spiritual path and formed sub-branches of the Divine Life Society called "Rays of the Sun."

As the Kandy ashram grew, Sri Swami Satchidananda had its members work with the prisoners at a nearby minimum security prison. They built the prisoners a temple and conducted regular prayer meetings for them. Soon, the prison officials asked Sri Swami Satchidananda and the ashram members to provide the same service at the maximum security Bogambura Prison in Kandy. They served all the inmates, including those

in solitary confinement, and eventually were able to convince the prison officials to let a few trustworthy individuals out of their cells for the talks.

As Sri Swami Satchidananda continued his work, he became the friend of people from different political parties, from different religions, and from different castes. At one meeting of the ashram trustees, five rival political party leaders, both Tamil and Singhalese, sat down to discuss the welfare of the ashram. Various clergy members from different faiths came to the ashram, and Sri Swami Satchidananda became the motivating force behind the organization of the All-Religious Group that met once a month, meeting alternately in an Islamic mosque, the home of a Buddhist, a Christian seminary, and Satchidananda Thapovanam. His fame as a man above all social factions grew to such a degree that when the President of India, Sri Rajendra Prasad, came to Kandy, Sri Swami Satchidananda was chosen unanimously as the one to garland and receive the President so that neither the Tamil nor the Singhalese populations of Kandy would feel slighted.

Soon, Sri Swami Satchidananda became well known among the foreign embassies and prestigious Indian visitors to Sri Lanka, including the Indian High Commissioner, Mr. Gunatavia, and India's philosopher, Sri C.P. Ramaswamy Iyer. He conducted classes in Hatha Yoga and meditation in the homes of the French Consul to Sri Lanka, Mr. Jean Beloir, and the American Ambassador, Mr. Cecil Lyon.

Inspired by the classical Indian Bharata Natyam dance performances of his devotees, Sri Swami Satchidananda founded a Fine Arts Society in Kandy as an extension of the ashram activities. Sri Swami Satchidananda, was invited to be on the board of trustees as well as Catholic priest, Father Joachim Pillai, soon, music and voice lessons were added to the curriculum. Children of all nationalities and creeds came to study dance and music as an expression of

love and devotion for God and before long they were performing stories and songs from all the different religions. Classes were even requested by a local Catholic school so that both the students and the priests and nuns could study.

The beginnings of service in the Far East

In 1959, Sri Vasudeva Daryanani, the secretary of the Divine Life Society, invited Sri Swami Satchidananda to give a series of lectures and demonstrations in Hong Kong and Malaysia. He spent two months there giving training in the Yoga *asanas*, *pranayama*, concentration, and meditation. He began offering classes at the Divine Life Society branch. After giving a lecture at the Hong Kong Rotary Club on "Yoga and Relaxation," he demonstrated the benefits of the Yoga techniques on a very tense film producer who had not been able to sleep for three years; he showed the man how to let go of his tension and relax, so that within half an hour, he was able to fall asleep. After that, his classes were overflowing with new students, and new classes were offered at various locations, including the South China Athletic Association, the European YMCA and YWCA, the Chung Sing Benevolent Society, the Hong Kong University Alumni Association, and the Hindu Mandir. Each class attracted from fifty to sixty students. Hong Kong responded so enthusiastically to his classes that a local television station interviewed him about Yoga and asked him to demonstrate some of the Yoga postures.

Before long, the students were asking for meditation classes. Sri Swami Satchidananda added three weekly meditation classes to his schedule and then arranged for thirty-five of his Hong Kong students to embark on a three-day retreat in an old Buddhist monastery on the island of Lantau.

In April 1961, Sri Swami Satchidananda was invited to make a second, more extensive Far Eastern tour. This time, he was invited to Japan and the Philippines, as well

as to Hong Kong and Malaysia. His schedule on this trip was quite full: each day he taught three to four Hatha classes in the early morning and late afternoon and gave public talks in the late morning and evening. During his stay in Hong Kong, he added a Yoga teacher training course to his schedule so that his students could carry on his work in his absence. He also visited the Hay Ling Chau Leprosarium and attended numerous banquets and picnics in his honor, where his students were able to question him more about Yoga philosophy.

The beginnings of service in the West

In 1965, a young American film director, Conrad Rooks, came to Sri Lanka. When he expressed a desire to speak to someone knowledgeable about Yoga, he was introduced to Sri Swami Satchidananda. Deeply moved by Sri Swami Satchidananda's quiet wisdom, Mr. Rooks quickly became his ardent student and moved into his Kandy ashram, Satchidananda Thapovanam, for three months to study and practice Yoga. When urgent business called him to Paris and made it impossible for him to return to Sri Lanka to continue his study of Yoga, Mr. Rooks sent Sri Swami Satchidananda a roundtrip ticket to Paris.

Sri Swami Satchidananda felt that Divine Providence had given him this unsolicited invitation; thus he decided to accept the invitation. When his friends among the Roman Catholic clergy and the foreign service heard of his trip, they made arrangements for him to stop in Jerusalem and Rome.

Everywhere he went on his trip to the West—Jerusalem, Rome, Paris, Brussels, London, Berlin—people were moved by his humble demeanor, his practical wisdom, his clear and concise answers to questions. In Jerusalem, he was given the unprecedented privilege of staying in a Dominican monastery and of being asked to give talks; in Rome, he was given a private audience with Pope Paul VI. In Paris, Brussels, and Aalst, large numbers of people



Sri Swami in a private audience with Pope Paul VI

called on him for private interviews and Yoga centers requested him as a speaker.

When Mr. Rooks saw how much benefit Westerners were receiving from his instruction, he suggested that Sri Swami Satchidananda return to Sri Lanka via the United States and Japan. Artist Peter Max, who had just met Sri Swami Satchidananda in Paris, was delighted at the prospect of his coming to America and arranged for him to stay with his family for a two-day visit to New York City.

On the first day of Sri Swami Satchidananda's visit, Mr. Max invited a small group of friends to meet him. They, like so many other young Americans of the 1960s, were filled with questions about the meaning of existence; they were searching for truth in a tumultuous world that seemed ridden with hypocrisy, injustice, and violence. In Sri Swami Satchidananda they found someone with wisdom and deep understanding who was able to answer their questions clearly and simply without any prejudice or attachment and who conveyed a sense of balanced peacefulness that they

had never before experienced. Promising to cover all of his expenses, they begged him to stay longer in New York City so that they could learn more from him and introduce him to their friends.

Responding to their ardent pleas, he extended his stay from two days to a few weeks and ultimately to five months. In short time, Mr. Max's small apartment could not accommodate the throngs of young people wanting to meet Sri Swami Satchidananda, so the new American students rented an apartment for him where he could teach Hatha Yoga classes and give talks. This apartment also quickly proved to be inadequate and a large nine-room apartment was rented for classes.

Founding the Integral Yoga Institute

With the growing popularity of his classes and lectures, Sri Swami Satchidananda considered opening a new branch of the Divine Life Society to accommodate his new American students, but the officials of the Divine Life Society were reluctant to receive this undisciplined crowd.

of youths. Many of these new Yoga enthusiasts were "hippies," already world famous for drugs and their rebellious ways. His American students, who at this time had rejected all forms of organized religion, were equally reluctant to join an organization with "Divine" in its title. His students, therefore, founded a new organization, which they called the "Integral Yoga Institute," and asked Sri Swami Satchidananda to direct it.

After five months in New York City, Sri Swami Satchidananda returned to Sri Lanka, leaving behind a team of Yoga teachers to carry on his work. During this time, he had begun to transform his "hippie" following into a group of polite, dedicated, and serviceful spiritual aspirants. He taught them discipline and respect and gave them the basic guidelines for leading a pure and selfless life; he bridged the "generation gap" by sowing understanding between these children and their parents; and he strongly condemned the use of any mind- or mood-altering drugs, helping the youth of America to become drug-free.

After Sri Swami Satchidananda arrived in Sri Lanka in February 1967, he was

inundated by hundreds of letters from his American students begging him to return to the United States. As months went by and the letters continued to come, he finally agreed to return, and in May, he left for New York City.

In June of that year, he received the Martin Buber Award for Outstanding Service to Humanity for his work among American youth.

Interest grows; invitations pour in

His popularity continued to grow and soon his Friday night lectures were moved to the Unitarian Universalist Church to accommodate his ever-swelling audience. Colleges and organizations from all over the United States were inviting him to speak at their respective campuses and centers. And when the organizers of the Woodstock festival saw the numbers of participants increasing they requested Sri Swamiji to open the festival with his words of peace. Yoga centers such as Ananda Ashram in Monroe, New York, the Kripalu Yoga Center in Pennsylvania, and the Sivananda Yoga Ashram in Canada sought him out as a speaker. Newspapers and magazines had stories on him, and television and



Sri Swamiji opens the Woodstock festival



Sri Swamiji with UN Secretary-General U Thant

radio "talk show" hosts invited him for live interviews. Even Secretary General U Thant and the Deputy Secretary General of World Youth Assembly of the United Nations arranged to meet with him.

"Minister of Divine Words"

The Americans wanted him to make his home base in their country, but for him to do so, he needed a permanent resident's visa. The U.S. Immigration Department, however, was perplexed with his status. They had sent thousands of American ministers to other countries to teach, but they had never before given a foreign religious minister a permanent visa to teach in their own country. Also, there was the bureaucratic problem that he did not name any one religion as his own even though he was obviously a religious teacher. Hundreds of letters flowed into the Office of Immigration from his students, their parents, and religious clergy that had come to know him; all of these letters contained personal testimonials as to how Sri Swami Satchidananda had transformed their lives or the lives of people they knew. In August of 1968, the U.S. Office of Immigration created the new category of "Minister of

Divine Words" and granted Sri Swami Satchidananda a permanent resident's visa.

Expansion of the Integral Yoga Institutes and Teaching Centers

As Sri Swami Satchidananda continued teaching to an American audience, many of his students desired to deepen their practice of Yoga by forming a community in which the students would live together, support one another in their yogic practices and vegetarian diet, live a disciplined lifestyle, follow rules of conduct, and dedicate their energies to selfless service. In August of 1968, a group of his students moved into the New York Integral Yoga Institute to live together as a community. Before long, Integral Yoga Institutes and Teaching Centers were opening all over the country: in San Francisco, Los Angeles, Dallas, San Antonio, Denver, Boulder, Detroit, New Haven, New Brunswick, Washington, D.C., Chapel Hill, Boston, Montreal. To those having the inclination, they offered a supportive environment where one could experience a yogic lifestyle and to the general public, they offered classes and lectures on the Integral Yoga of Sri Swami Satchidananda.

Early Service in Europe

Meanwhile, his European students, who had met Sri Swami Satchidananda before he visited the United States, were begging him to return to Europe. They sponsored him to return for a lecture tour in 1967, where he spoke at the First International Yoga Convention in Brussels and to many different organizations in towns throughout Belgium and France. The people of Aalst, Belgium, had found that his teachings had so transformed their lives that they received him at a civic reception and their mayor presented him with the town plaque. He returned on his world tours in 1968 and 1970 and on other European tours in 1969 and 1972. Each time he returned he received more invitations for speaking engagements. The Second International Yoga Convention in Brussels invited him back as one of their principle speakers, and he spoke at Yoga centers and universities in Denmark, Sweden, Belgium, England, France, Switzerland, and Italy, where the City of Verona and the Academy of Tiberina in Rome both awarded him their respective medals of honor. On his third trip to London in 1972, the British Wheel of Yoga made him honorary president of their organization.

Pilgrimage for his students

With more and more invitations to speak in different countries, Sri Swami Satchidananda used his increased travel to offer the experience of pilgrimage to his students. Whenever he left on an extended tour, he would allow a number of his students to accompany him and he would bring them to the holy places, shrines, and places of worship of the countries they visited. In this manner, his students were able to experience the sanctity of the shrines of different faiths, observe the devotion and reverence of their followers, and partake in the rituals as much as they were able.

Integral Yoga magazine

With devoted students throughout Sri Lanka, India, Europe, Hong Kong, and the

United States, all wishing to deepen their understanding of Yoga and follow his teachings, Sri Swami Satchidananda instructed his students to print an *Integral Yoga* magazine, which would include not only excerpts from his talks and the essays of Sri Swami Sivananda, but also the inspiring writings of the founders and followers of the world religions. In July 1969, the first issue of *Integral Yoga* magazine was published, and before long, people from all over the world were contributing poetry, recipes, stories, and sharings to be included in subsequent issues. This magazine continues to be published and circulated worldwide.

Continuation of ecumenical work in the United States

During this early period of his service in the United States, Sri Swami Satchidananda continued the ecumenical work that is so dear to his heart. Within his organization, he instituted "*Guru Poornima*" as a holy day dedicated to honoring all the world's great spiritual teachers, just as he had done in Sri Lanka. He quickly made friends among the clergy of other faiths and began to initiate interfaith dialogues. In the fall of 1967, he and Rabbi Joseph Gelberman of the New Seminary of New York City held a public dialogue entitled "The Swami and the Rabbi," in which they illuminated the universal truths shared by Judaism and Yoga philosophy. In July 1968, he, Rabbi Gelberman, Brother David Steindl-Rast, a Roman Catholic Benedictine monk, and Eido Tai Shimano, a Zen Buddhist monk, co-founded the Center for Spiritual Studies, in which the clergy of different faiths and their students would meet once a month, share their religious traditions with one another, and engage in interfaith dialogue. This center grew into the Yoga Ecumenical Seminar that would hold weekend retreats for the followers of different religions wishing to come together in prayer and meditation and to share ideas.

Through introductions by Brother David Steindl-Rast, Roman Catholic priests,

nuns, and monks came to know Sri Swami Satchidananda as someone who not only gave them insights into Eastern thought but helped them deepen their understanding and practice of their own religion. He became a bridge between East and West. He taught them how the Eastern techniques of Yoga *asanas* and meditation could be incorporated into their Christian practices to help them speak at their convents and monasteries. He spoke to the Benedictine monks at the Mt. Saviour Monastery in Elmira, New York, to the Trappist monks at Gethsemane Monastery in Kentucky and at another monastery in Virginia, to the Franciscan monks at St. Joseph's Priory, Washington, D.C., at St. Joseph's Infirmary in Louisville, Kentucky, at St. Elizabeth's College in New Jersey, at St. Joseph's Convent in Monticello, New York, and at Sacred Heart College in Wichita, Kansas; he gave a Yoga program at a convention of nuns at the Detroit House of Prayer and a three-day seminar at St. Augustine Convent in Quebec City, and he was one of the principle speakers (and the only non-Catholic) at a five-day conference on "Doing Prayer" for two hundred Catholic monks and nuns at the University of Notre Dame in Indiana.

As he became known as an advocate of ecumenism, he received invitations to lecture and speak on panels of ecumenical programs and seminars, including the Princeton University Ecumenical Program, "East-West: One Heart," Cornell University seminar, "The Three Gurus," which featured Brother David Steindl-Rast, Rabbi Gelberman, and Sri Swami Satchidananda, and the Inter-Community H.O.P.E. for the 70s in New York. Out of these smaller seminars grew larger conferences and symposiums to which diverse religious leaders were invited, such as the True World Order Convention in Val Morin, Quebec, the annual Meeting of the Ways Conferences in California, the "Word Out of Silence" Symposium held at Mt. Saviour Monastery in

Elmira, New York, the "Tear Down Your Own Wall" Ecumenical Symposium/Retreat at Fordham University, Bronx, New York, and the State of Brotherhood Ecumenical Symposium in McMurray, Washington.

Ecumenical retreats

As members of the American religious community responded with great enthusiasm to these ecumenical seminars, Sri Swami Satchidananda sensed a need not only to come together and talk about religious unity, but also to experience it in the form of a retreat. Beginning in his first year in the United States, he had held weekend retreats for his students in rural locations. In June of 1969, he designed an eight-day retreat for his New York City students at Ananda Ashram in Monroe, New York, in which the retreatants would maintain silence so that they could turn within. They would eat a light vegetarian diet or fast, practice the Yoga *asanas* and meditation, perform selfless service in the form of work projects that would improve whatever facility they were using, and listen to evening lectures. This format enabled the retreatants to observe and control the mind and experience inner peace and happiness. At the end of August 1970, he expanded his silent retreat into a ten-day Yoga Ecumenical Retreat at Annhurst College in South Woodstock, Connecticut, and invited Rabbi Joseph Gelberman, Brother David Steindl-Rast, and Father George Maloney (a Roman Catholic Jesuit priest) to assist him in conducting the retreat. This program was attended by four hundred thirty people and met with such great success that similar retreats were held throughout the United States, in California, Colorado, Connecticut, Michigan, Massachusetts, Texas, and Hawaii. Two more Annhurst retreats were held and ten-day Yoga retreats in June and in December became annual events at his ashrams and in Santa Barbara, events which have continued to the present.



Yoga Ecumenical Service, 1977

Yoga Ecumenical Service

During these ecumenical retreats and symposiums, Sri Swami Satchidananda had another innovation: the Yoga Ecumenical Service, in which representatives of different faiths gathered together around a circular altar and performed a worship service to a central light. This light, in the form of a lighted candle, was adopted as the universal symbol of the Divine. Performing the service were representatives from the different religions of the world. In unison the celebrants lit candles, representing their respective faiths, in the central light and placed the candles in front of themselves. Then, each of the celebrants recited a prayer from his or her own faith. In the following years, Sri Swami Satchidananda made this service the major worship service of the Guru Poornima Day, celebrated in all of his ashrams, institutes, and teaching centers, at his ecumenical retreats. Whenever he was invited to ecumenical gatherings throughout the world, he would initiate a Yoga Ecumenical Service (now often referred to as a Light of Truth Universal Service), letting both the participants and the audiences experience the unity of all the world religions by worshipping together.

Work in drug treatment and drug rehabilitation centers

During the late 1960s and early 1970s, many young Americans who experimented with drugs became addicts, and many drug treatment and drug rehabilitation centers were opened. The Horizon House, a drug treatment center in New York, asked two of Sri Swami Satchidananda's students to teach the Yoga *asanas* to the patients.

The administrators were so impressed with the results of these classes that they hired these two students full-time to incorporate Yoga into the Horizon House program for rehabilitation. The students, in turn, consulted Sri Swami Satchidananda, and he gave them detailed instruction on how to cure drug addiction through the Yoga practices. The cure rate using Integral Yoga methods was phenomenal even for heroin addicts. Upon the request of the patients and staff of Horizon House, Sri Swami Satchidananda was repeatedly invited to visit their institution and give talks. When his students in other parts of the United States learned about the success of his program in New York, they presented it to drug rehabilitation centers throughout the country. Soon, his techniques

were being incorporated into the drug rehabilitation programs in San Francisco, Los Angeles, Dallas, Detroit, and many other cities. The staff at the Phoenix House, a drug rehabilitation center in Hart Island, Connecticut, was so appreciative of Sri Swami Satchidananda's methods and the positive influence that he had upon their patients that they asked him to be their patron.

Expanding the services of the Integral Yoga Institutes

In addition to having his students work with drug addicts, Sri Swami Satchidananda encouraged them to serve humanity in whatever capacity they were able to. Many of his students, therefore, went out into the community to teach and to serve. They taught Yoga classes at high schools, gave lectures to teenagers on the ill effects of drugs, and set up counseling programs at schools and youth centers. They taught Yoga *asanas* and *pranayama* at mental institutions, alcoholic treatment centers, hospitals, senior citizen centers, centers for disturbed adults, and health and exercise clubs.

Service in Prisons

Another area of service that Sri Swami Satchidananda began in the early 1970s was his work in prisons. Always going at the invitation of the prisoners or the correctional authorities, he gave talks that filled his audience with hope and the desire to reform their lives so that they would become peaceful and useful to others. He was invited to speak at Lorton Federal Penitentiary in Virginia, at Danbury Federal Prison in Connecticut, at Morris County Prison in New Jersey, and at Soledad Prison and Tracey Prison in California. Often, after his visits, his students would be invited back to teach regular classes on Yoga *asanas* and meditation, and the prisoners would form Yoga discussion groups. In a few cases, he had so inspired the prisoners that when they were released from prison, they moved into one of his Integral Yoga Institutes to continue their reformation.

Founding of spiritual communities in the United States

As more of his students moved into Integral Yoga Institutes and experienced the benefits of living together as a community, they expressed the desire to create larger ashram communities, in which large numbers could live and work together in a healthy rural environment, following the yogic guidelines. The first Satchidananda Ashram-Yogaville was opened in Siegler Springs, California, in April 1972. Yogaville-East was opened in Pomfret Center, Connecticut, in April 1973. Like his ashram in Sri Lanka, these ashram communities started cottage industries to support their members. Ashram members created or joined local volunteer fire departments and planted organic gardens. As the communities became more and more established, they offered a number of programs for non-residents, for example workshops, retreats, and month-long Teacher Training programs. In this manner, people living outside of the ashram could come to share in the life of a model yogic community founded on caring and sharing, experience a little of the peace that such a lifestyle offers, and take home with them knowledge of the Yoga practices and principles for the transformation of their lives in any setting.

American students take monastic vows

Just as many families desired the benefits of living in a spiritual community, many single people felt drawn to a monastic life where they could dedicate all of their energies to the service of God and humanity. In February 1973, Sri Swami Satchidananda initiated the first group of his American students into *Brahmacharya Diksha* (pre-monastic vows) at Yogaville-West, and in July 1975, he let twenty-eight of them take their final monastic vows and initiated them into the Holy Order of Sannyas. Five years later, again in response to the request of his students, he founded another order of non-monastic ministers and ordained the first group of Ministers of Integral Yoga.



Sri Swamiji poses with Yogaville Vidyalaym students

Yogaville Vidyalayam

With more and more families moving to his ashrams, Sri Swami Satchidananda turned his attention to the education of the children. First, in 1975, he opened a pre-school at Yogaville-East for children ages 3 to 5. Then, in 1977, he founded the Yogaville Vidyalayam (temple of learning), which was based on his theories of education and which offered schooling at a pre-school, primary school, and secondary school level.

Integral Health Services

Along with the school for the children, Sri Swami Satchidananda planned a health clinic to serve the members of Yogaville-East and people living in nearby communities. The prevention and cure of disease and maintenance of physical and mental health had always played a prominent role in his teaching. With the establishment of his Yoga communities, many of his students who were physicians, chiropractors, psychologists, and nutritionists had moved into his ashrams.

He, therefore, trained these health practitioners in naturopathic and yogic methods used for prevention and cure, such as special diets and fasting; hydrotherapy, mud baths, and oil baths; curative application of the Yoga *asanas*, *pranayama*, *kriyas*, and deep relaxation (*Yoga Nidra*); herbology; and homeopathy. Then he designed a holistic approach to health care, in which a patient would be examined by a physician, a chiropractor, a psychologist, and a nutritionist and the health practitioners would jointly prescribe a treatment. He opened the Satchidananda Clinic (later renamed Integral Health Services) in March 1975.

As people were not only cured of their maladies but also restored to vibrant health through Integral Health Services, interest

in his non-conventional, non-Western approach to medicine grew. In 1977, he was invited to lecture at the American Medical Students' Association in Chicago, the Johns Hopkins Medical School in Baltimore, Maryland, the National Institute of Health in Washington, D.C., the Baylor School of Medicine in Dallas, Texas, the Himalayan Institute's Congress on Meditation-Related Therapies, and the Mandala Holistic Health Society Conference in San Diego, California.

Integral Yoga and heart disease programs

During this year, one of his students, Dr. Dean Ornish, then a medical student, spoke to Sri Swami Satchidananda about the problems of heart disease and expressed his desire to do research on the effects of Yoga health practices on heart disease. Sri Swami Satchidananda designed a program for him, using a special vegetarian diet, exercise, and daily practice of the Yoga *asanas*, deep relaxation, and meditation. Dr. Ornish tested this program in a pilot

study at Baylor Medical School in Dallas, Texas, and, then, in a larger study in California, using one group of patients following this program and another group following the guidelines of their personal physicians. Prior to this study, Western medicine did not believe that blockage of arteries could ever be reversed by non-invasive means. The results amazed Western medical doctors: not only did this program arrest heart disease, but it reversed its effects by reducing the plaque in veins and arteries. The findings of Dr. Ornish's research appear in his books, *Stress, Diet, and Your Heart*, *Dr. Dean Ornish's Program For Reversing Heart Disease*, *Eat More, Weigh Less* (which was number one on the NEW YORK TIMES bestseller list) and in the *New England Journal of Medicine*, *The Lancet*, and *The Journal of the American Medical Association*. Currently, a number of Sri Swami Satchidananda's students who work in the helping professions are teaching Integral Yoga to heart patients.

Integral Yoga and cancer patients

Several years later, another one of his students, Dr. Michael Lerner, approached Sri Swami Satchidananda about the problems of cancer. Again, Sri Swami Satchidananda designed a program for him based on a special vegetarian diet, Hatha Yoga, deep relaxation, and visualization. Dr. Lerner applied it in the Commonwealth Cancer Help Program in California and at the Lotus Center for Health (now called the Integral Health Center) in Virginia and was able to help many people suffering with cancer.

Integral Yoga and AIDS patients

Five years ago, another of his students, Dr. Peter Hendrickson, asked him for a curative program for AIDS. Sri Swami Satchidananda designed another program based on Integral Yoga practices that he believed would treat the disease in its early stages and retard it in its later stages. Dr. Hendrickson wrote a book entitled *Alive and Well*, describing this method, and is currently using the method with AIDS patients.



Left-Right, Dr. Michael Mitra Lerner, Dr. Sandra Amrita McLanahan, Sri Swamiji, Dr. Dean Deenabhandu Ornish

ents in New York City; and another of his students, Prakash Shakti, is implementing similar methods in San Francisco.

Expansion of the Integral Yoga Institutes and Teaching Centers

While Sri Swami Satchidananda's ashrams were establishing themselves as thriving communities, his institutes and teaching centers were also growing. In the United States, his students were running almost thirty institutes and teaching centers in sixteen different states, including the Equarius Health Club, which served African-Americans in New York City. Outside the United States, his students were operating an additional twenty-five centers in Canada, Bermuda, Belgium, England, Ireland, Switzerland, France, Italy, Nigeria, India, Sri Lanka, Hong Kong, and Australia.

Yoga in Europe

In the late 1960s, Sri Swami Satchidananda was requested to serve as the British Wheel of Yoga's Honorary President. The Wheel is responsible for training and certifying Yoga teachers throughout the United Kingdom. In addition to serving the British Wheel, Sri Swami Satchidananda was often invited to address gatherings organized by the various Yoga centers throughout Europe. The European Union of National Yoga Federations was formed to unite the Yoga federations of the various European countries. In the early 1970s, Sri Swami Satchidananda was invited to be a guest speaker at the annual conference of the European Union held in Zinal, Switzerland. He addressed these conferences—attended by more than five hundred Yoga teachers from all over Europe—every year for nearly fifteen years. At that time, European yogis were interested mainly in such physical practices as the *asanas* and *pranayama*. To accommodate them, Sri Swami Satchidananda taught Hatha Yoga classes, but he also gave many formal talks and *satsangs* on such topics as the benefits of a

vegetarian diet, selfless service, ecumenism, the use of *mantras*, and family life. He was so enthusiastically received that the European Union asked him to be a patron of its organization and to grace all subsequent conferences with his presence. In the years that followed, his influence had a profound effect on European Yoga community members. The basis of their practices was broadened to include the beautiful yogic philosophy of ecumenism, selfless service, and devotion.

Through these annual conferences, Sri Swami Satchidananda's popularity grew in Europe. He received continual invitations to speak and give retreats all over Europe. The demands were so great that he sent a few of his students to Europe to speak in his stead. They, too, were so enthusiastically received that one of his senior students regularly travels through Europe, speaking at the invitation of the various European Yoga centers.

Service in Australia and New Zealand

In the early 1970s, Sri Swami Satchidananda was asked to be an Honorary Patron of the International Yoga Teachers Association, which has its headquarters in Australia, with branches in New Zealand, South Africa, Spain, and Japan. In March 1974, members invited him to be their chief speaker at their first annual convention, held that year in New Zealand. This visit endeared him to the people of New Zealand, who invited him back in 1979 to open the Nambassa Community Festival in Waihi, New Zealand, a music festival attended by over sixty thousand people. Throughout the festival, he was asked to give talks and to join an ecumenical panel that included representatives from Sufism, Christianity, Theravada Buddhism, the Ananda Marga organization, the Self-Realization Fellowship, the Maori people, and Women's Liberation. Later that year, the International Yoga Teachers Association once again invited him to be their guest of honor at their annual convention in Canberra, Australia, at which time he was named an honorary

advisor and patron of their organization. During this tour, he was invited to give numerous public lectures in Sydney, Melbourne, and New Zealand, and he gave a Yoga teachers training course in Melbourne. He was a special guest speaker in March 1980 during the Sixth Annual International Yoga Teachers convention, held in Kyoto, Japan where he was also invited to be the guest speaker at the First World Zen Yoga Convention. In January of 1981 and in November of 1983, he was invited back to Australia for lecture tours. Several Integral Yoga Teaching Centers were formed in Australia. A senior student, Rev. Krishna Yogi, founded the Ontos Retreat Centre in Buchan, Victoria founded on the principles and practices of Integral Yoga.

Brahma Kumaris and the World Spiritual University

Also in the mid-1970s, the Brahma Kumaris, an international religious organization dedicated to creating a better world through strengthening the moral fabric of society and promoting world peace and understanding, began a long-term association with Sri Swami Satchidananda. Struck by the purity of his message, the Brahma Kumaris immediately formed a strong bond of friendship with him. Wherever he would go on his world travels, he would be invited to visit their homes and speak at their conferences. He was their guest speaker at the Human Survival Conference in New York City in 1980 and at their Universal Peace Conference in Ahmedabad in 1983. In 1986, their World Spiritual University asked him to sit on the advisory board and to be the honorary international patron of the Million Minutes of Peace Appeal for the United Nation's International Year of Peace. Again, in 1988, they asked him to fill the same functions for one of their agencies, the Global Cooperation for a Better World," which has a consultative status with the Economic and Social Council of the United Nations.

Temple of Understanding

In October 1975, the Temple of Understanding, an organization dedicated to "promoting understanding between the world religions and recognition of the oneness of the human family," invited Sri Swami Satchidananda and other spiritual leaders including Mother Teresa of Calcutta, to participate in a Spiritual Summit Conference at the United Nations, honoring the United Nations' thirtieth anniversary. Together they drafted a proclamation, read by Mother Teresa to the United Nations General Assembly, that the peoples of the world needed to act not only like one another's neighbors but like one another's brothers and sisters. They, therefore, suggested the formation of a spiritual United Nations, where the religious leaders of the world would work together in promoting peace and understanding among all people.

At this conference, the members of the Temple of Understanding found a kindred soul in Sri Swami Satchidananda and asked him to sit on their advisory board. In 1984 they invited him to attend the International Religious Assembly for the United Nations Special Session on Disarmament. In 1984 they invited him to be a principle speaker at the Spiritual Summit VI, where he joined His Holiness the Dalai Lama, the Most Reverend Dom Helder Camara, Archbishop of Olinda, and other clergy in performing a ecumenical service at the Cathedral of St. John the Divine and in presenting another statement to the General Assembly of the United Nations. In 1985, they asked him to join four other representatives of major world religions at an interreligious celebration at the Brotherhood Synagogue in New York City. The representatives, who, in addition to Sri Swami Satchidananda, included Rabbi Irving Block of Brotherhood Synagogue, the Very Rev. James Parks Morton of St. John the Divine Cathedral, and His Holiness Jamphal Shenphen, the Gandan Tripa Rinpoche of Dharamsala, India, each spoke on the unity that underlies their religions.



*Temple of Understanding advisory board meeting with (L-R)
Sri Swamiji, Dr. Karan Singh, Fr. Thomas Keating, and Dr. Robert Muller*

They also joined together in a Universal Worship Service. In 1992, Mrs. Juliet Hollister, founder of the Temple of Understanding, requested Sri Gurudev to join in reviving her dream to establish an interfaith peace center in Washington, D.C. This project blossomed into the Peace Pyramid Foundation.

The International Religious Convocation for Human Survival

Another United Nations function in which Sri Swami Satchidananda participated was the International Religious Convocation for Human Survival held in May 1978. Clergy and Laity Concerned, an ecumenical organization of clergy and laypeople dedicated to promoting world peace, organized this event to protest the proliferation of nuclear weapons. The convocation began with an ecumenical service at the Church of the Apostle in New York City, in which Sri Swami Satchidananda was invited to be one of the celebrants, along with the Most Venerable Yushin Hosoi, Abbot of the Kyoto Ryuhonji Temple in Japan; Rabbi Marc Tannenbaum; Dr. Richard Deats, President of Pax Cristi International; and Kathy Deats,

Director of Interfaith Activities of the Fellowship of Reconciliation. After the service, which was attended by three thousand people, the celebrants were joined by two thousand people in a march across Manhattan to the United Nations Building, where they had a meeting with the United Nations President of the Special Session on Disarmament.

Light Of Truth Universal Shrine (LOTUS)

A long-standing dream of Sri Swami Satchidananda was to build a Light Of Truth Universal Shrine, or LOTUS, an ecumenical shrine which would celebrate the unity behind the diversity of the world religions and to which people from all faiths could come to meditate and pray. This shrine would use the universal symbol of light as the symbol of the Divine. It would be constructed in the shape of a lotus, an Eastern symbol of enlightenment, and in the petals would be altars representing the major world religions (Hinduism, Judaism, Taoism, Shintoism, Buddhism, Christianity, Islam, and Sikhism), the Native American and the African religions, the less well-known religions, and the religions yet to



The focal point of Yogaville, The Light Of Truth Universal Shrine

be known. In the center of the shrine there would be a column of light representing the Divine; this column of light would separate at the ceiling and travel down to all of the altars. The upper room of the shrine would house the altars and would be a place of silent meditation and prayer. The lower room would be a display hall that would have showcases of the scriptures and religious artifacts from all the world faiths.

As early as 1971, Sri Swami Satchidananda discussed the construction of such a shrine in conjunction with the establishment of an ashram community. For many years, he occasionally mentioned his dream of the ecumenical shrine to his students, but it was not until 1978 that he announced that he was ready to build the shrine and asked his students to join him in making it a reality. Immediately, all his students were propelled into action. Those who were architects submitted designs for the building, and those who were builders and carpenters helped to build the shrine. Young and old alike helped in fund-raising. All over the world children baked cookies and sold them for the LOTUS, and their parents organized LOTUS benefit dinners and concerts.

Yogaville, Virginia

While in the process of planning the LOTUS, Sri Swami Satchidananda evaluated the locations of his two ashrams. The community needed more room to expand than either ashram could provide. Therefore, in September 1979, six hundred and fifty acres were purchased in Buckingham County, Virginia, on the James River. Both the Yogaville-West and Yogaville-East communities were transplanted to the new ashram. In April 1980, the groundbreaking for the LOTUS took place.

Community Relations in Virginia

As with his other ashrams, Sri Swami Satchidananda made an effort to promote good community relations in Virginia. He invited community and church leaders to visit Yogaville and to attend its programs, and he initiated an annual "community tea" where people from the neighboring counties were invited to come to meet the members of the ashram, learn about its philosophy, activities, and LOTUS, and ask any questions that they might have. People responded very favorably to Yogaville and were proud that their small, rural county was chosen for

the LOTUS site. The local bank even hung pictures of the LOTUS plans in its main room so that all its customers could learn about the ecumenical shrine. Through these early contacts, members of the ashram were asked to serve on the county Inter-Church Council and formed friendships with the local clergy, who, in turn, were invited to speak at Yogaville. Upon his suggestion, one of Sri Swami Satchidananda's students formed an inter-denominational choir whose performances at Christmas and Easter brought the congregations of Catholic and Protestant and black and white churches together for the first time in the history of Central Virginia.

Community service in Virginia

After a short while in Virginia, Sri Swami Satchidananda became poignantly aware of the poverty of many of the people living in Buckingham County. At Christmas, he told his students that it was a terrible thing that there were poor children in their county who received nothing at Christmas and believed that God had forgotten them. Therefore, he suggested that for whatever amount someone might spend on his own family at Christmas, an equal amount should go to buying food and presents for the poor. This suggestion initiated an annual Christmas program in which food, clothing, and presents are given to poor families and poor elderly people in the county, about four hundred people in all each year. Through this program, Yogaville became involved in other on-going charitable activities in Buckingham County, donating food to an emergency food relief storehouse and clothing to a special shop for the poor.

Integral Health Center

As the members of Sri Swami Satchidananda's two ashram communities moved to Virginia, many of the health practitioners who ran the Integral Health Clinic also came. Wishing to continue their holistic health services in Virginia, they opened

an Integral Health Center near the new ashram. They expanded its activities to include specialized "wellness retreats" for patients with heart disease and cancer, weekend seminars, and workshops. Sri Swami Satchidananda encouraged staff members to expand their knowledge of herbology, homeopathy, Ayurveda, and natural healing therapies and, eventually, to add a variety of spa facilities to the center, including saunas, steam baths, and mud baths. In November 1987, to deepen the staff's understanding of natural methods of curing disease and to bridge the gap between Western and Eastern medicine, Sri Swami Satchidananda took a number of physicians and medical practitioners on a tour of Indian nature cure hospitals and health facilities. Tour participants were able to observe how combinations of diet, Ayurvedic herbal medicines, massage, and specialized therapies, such as hydrotherapy, massage, mud treatments, sunbaths, and Hatha purification practices, are used to cure disease and restore health in India.

As his students' health center was being developed, Sri Swami Satchidananda's reputation as an authority on holistic health continued to grow among holistic health advocates. In the 1980s, he was frequently asked to give lectures and seminars at such events as the Annual Meetings of the Sufi Healing Order's School of Spiritual Healing in Leicester, North Carolina, the International Congress on Holistic Health and Stress Management of the Himalayan Institute, and the Summer Solstice Weekend Retreat of the Joy Lake Community, a holistic health and personal growth center in Nevada.

Thanksgiving Square Foundation

In September 1970, the members of the Thanksgiving Square Foundation, an organization dedicated to interfaith understanding and to bringing people together in "praise and thanksgiving," met with Sri Swami Satchidananda to ask for his advice and suggestions in planning the universal medi-



Sri Swamiji with Cardinal Arinze and other clergy in 1985



*To Swami Satchidananda
with best wishes, George Bush*

Witnessing the Proclamation by President Bush

ation room that was to be built in their square in Dallas, Texas. His ecumenical message so impressed the members of this foundation that they formed a strong, lasting friendship with him.

After the square and its buildings were completed, the members invited Sri Swami Satchidananda back in August 1978 to speak to their foundation and to perform an interfaith worship service in their chapel. In December 1980, their World Thanksgiving Council named him an Honorary Fellow of World Thanksgiving. On October 28 to 29, 1985, they invited him to participate in an ecumenical program commemorating the twentieth anniversary of *Nostra Aetate*, a declaration on the relation of the Catholic Church to non-Christian religions issued in 1965 by the Second Vatican Council. In this program, Sri Swami Satchidananda sat on an ecumenical panel with His Eminence Francis Cardinal Arinze, President of the Vatican Secretariat for Non-Christians; Dr. Fred Streng, Professor of World Religions at Southern Methodist University; Dr. Muzammil Siddiqi, Head of the Islamic Center in Orange County, California; and Rabbi Lawrence Jacofsky of the Southern Region, Director of the Union of American Hebrew Congregations.

More recently, in November 1990, the Thanksgiving Square Fellowship invited Sri Swami Satchidananda to the White House in Washington, D.C., to represent Hinduism in witnessing the signing of the 1990 Thanksgiving Day Proclamation by President Bush. Among the other dignitaries present in the Oval office were Mrs. Juliet Hollister, founder of the Temple of Understanding, who represented Christianity, Dr. Mohammed Abdul Raouf, Chancellor of the Islamic College, who represented Islam, and Rabbi Jordon Ofseyer of Dallas, who represented Judaism.

Bharatiya Vidya Bhavan

For many years, Sri Swami Satchidananda and the organizers of the Bharatiya Vidya Bhavan, the Institute of

Indian Culture, held each other in the highest esteem. They shared one another's dedication to human welfare and philosophy of education, ecumenism, and world peace. Whenever Sri Swami Satchidananda traveled to India, the different branches of the Bhavan arranged for him to speak to their membership and give public lectures.

In 1982, when the Bhavan was planning to expand its activities in the United States, they asked Sri Swami Satchidananda to be the patron of their organization in this country. In January 1983, they invited him to give the inaugural address to over four hundred people at their Silver Jubilee Celebration in Madras, India. During this celebration, Sri C. Subramaniam, the General Secretary of the Bhavan and former Finance Minister of India, highly praised him for his work throughout the world. Sri Mahalingam, President of the Ramalinga Mission and foremost businessman in South India, spoke in his honor, and Sri S.L. Kahurana, the Governor of Tamil Nadu, presented him with a plaque conferring the honorary title, *Perarul Perumunivar* ("Grace-filled Great Sage").

Later that year, Sri Swami Satchidananda accompanied a delegation of Bharatiya Vidya Bhavan officials on a tour throughout the United States. On their behalf, he inaugurated the celebrations of "Indian Week" and "Interfaith Peace Week" in San Francisco, California. Throughout the tour he joined the delegation in discussing proposed projects of the Bhavan with industrialists and dignitaries, including San Francisco Mayor Diane Feinstein, former U.S. Ambassador to India Professor Robert Goheen, and Indian Ambassador Narayana. He attended the inauguration of the New England chapter of the Bhavan in Boston and spoke in Cambridge, Massachusetts at a Harvard School of Divinity seminar on "Moral Implications of Gandhian Thought." In Baltimore the mayor of the city gave him an honorary award as patron of the Bhavan.

Finally, he introduced the delegation to his Yogaville community in Virginia and



Sri C. Subramaniam presents Bharatiya Vidya Bhavan award to Sri Swamiji as Mrs. Coretta King applauds

offered them a tract of land to build a high school. This close relationship between Sri Swami Satchidananda and the Bharatiya Vidya Bhavan has continued over the years, with Bhavan organizers inviting him to attend and speak at their programs at the United Nations and all over the world and with Sri Swami Satchidananda inviting Bhavan officials to attend programs, lecture, and teach at his ashrams, institutes, and teaching centers. In October 1994, on the occasion of the 125th birth anniversary of Mahatma Gandhi, Sri Swami Satchidananda was honored at a banquet during which he was given the Bhavan's highest citation and honor. Also attending the function were Coretta Scott King, former President R. Venkataraman, and Ambassador Siddhartha Shankar Ray, among others.

Service in Russia

In the 1980s, Sri Swami Satchidananda was involved in several projects aimed at promoting peace and friendship between Russia and the United States.

In 1984, the Projects for Planetary Peace, an international non-profit research and educational organization dedicated to exploring ways of peace, asked him to serve on their Advisory Board. He helped to design a three-year project aimed at bringing about greater understanding between people of North America and Russia and educating world political leaders about practical and successful solutions for peace and conflict resolution. In May 1985, he participated in the first phase of their project by joining eighty American delegates on a peace mission to the then Soviet Union; this mission was co-sponsored by the Soviet Peace Committee and the Soviet Friendship Society. Chosen from various professional fields, the delegates met with their Russian counterparts at peace conferences in Leningrad and Moscow, discussed peace and tried to extend a feeling of trust and friendship. During this peace mission, Sri Swami Satchidananda was invited to give a sermon at the Moscow Baptist Church where he moved young and old alike.



Sermon at the Moscow Baptist Church, 1986

ears with his message of peace and love.

In October 1986, Sri Swami Satchidananda was invited back to Russia as a special delegate to the International Conference of Religious Leaders in Finland and U.S.S.R., sponsored by the Center for Soviet-American Dialogue. Sri Swami Satchidananda was asked to be an advisor to the Center for International Dialogue (CID, then known as the Center for Soviet-American Dialogue). CID organized the Soviet-American Citizens' Summit in February 1988, which was held in Washington, DC. Sri Swami Satchidananda was asked to be the official chaplain for the Summit which was attended by five hundred people. He presented the opening invocation, organized the Universal Worship Service for world peace and participated in the Religion, Atheism, and Spirituality Task Force and the Subgroup of Religious Interface.

LOTUS Dedication

The construction of the LOTUS Shrine was completed in 1986. On its honorary advisory council sat thirty-nine members, among whom were religious dignitaries from the major world religions, including The

Venerable Prabhava Dharma of the International Zen Institute of America, the representative of H.H. the Dalai Lama; international businessmen, including Dr. Hari Harilela of Hong Kong and Dr. N. Mahalingam of India, who is also the President of the Ramalinga Swamigal Mission; and statesmen from the United Nations, including Dr. Robert Muller, Assistant Secretary-General of the United Nations, and Sri C.V. Narasimhan, former Under Secretary-General of the United Nations.

On July 19, 1986, the Grand Opening and Dedication of the LOTUS Shrine began with the World Faiths Symposium in Charlottesville, Virginia, where a panel of thirty-three prestigious representatives from the world religions and religious organizations addressed an audience of fifteen hundred people on the theme, "Truth is One, Paths are Many." Performers from various cultural and religious backgrounds presented the sacred dance and music of their traditions, and professional entertainers such as renowned singer and songwriter, Carole King, and musician Paul Winter performed. The following day, three thousand gathered at the LOTUS to witness its dedication. Twelve celebrants

from different world religions celebrated an ecumenical worship service and then proceeded to the shrine to witness the illumination of the central column of light and the altars in the upper chamber and to participate in a ribbon-cutting ceremony in the lower chamber. Speeches were given from the balcony of the shrine, and, then, Sri Swami Satchidananda blessed the shrine by pouring holy water over it from a helicopter. The celebration continued on through the day, with afternoon entertainment and an evening fireworks display. Since then, the LOTUS has been visited by thousands of guests each year and stands as an inspiring, silent testimony to the underlying unity of all faiths.

Interfaith Dialogue in the 1990s

Sri Swamiji actively participates in interfaith dialogue and ecumenical programs around the world. The past several years has seen a flurry of activity starting with the planning of the Parliament of the World's Religion to coincide with the centenary of the World Parliament in 1993. Integral Yoga International was one of the sponsors of the Parliament which was organized with

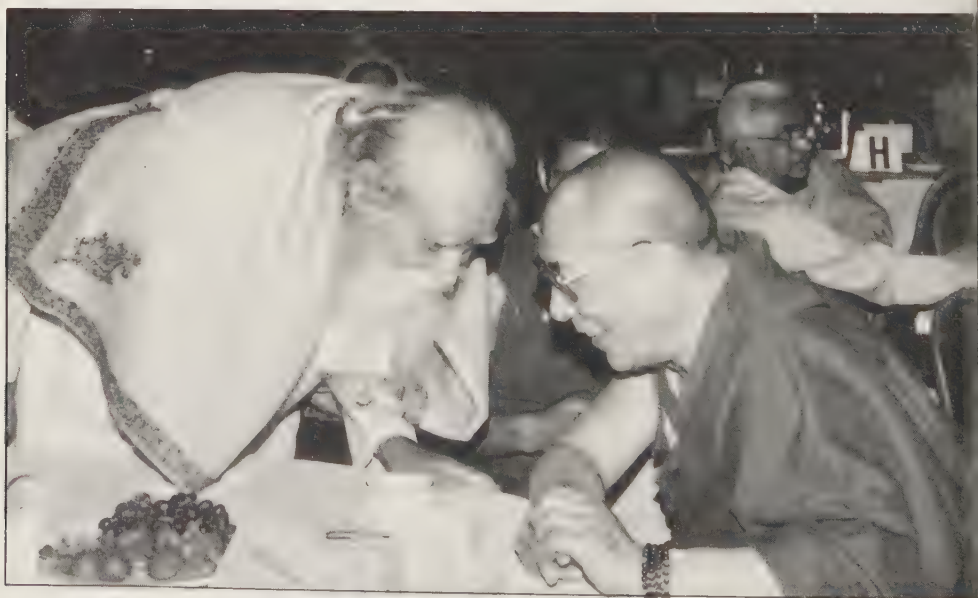
the cooperation of many of the interfaith groups worldwide. Sri Swamiji was a featured speaker at the Parliament during which he participated in an Assembly of World Religious Leaders attended by H.H. the Dalai Lama, among other luminaries.

Also in 1993, Sri Swamiji was a special guest speaker at "Vision 2000," a gathering of three thousand people, sponsored by the Vishwa Hindu Parishad, in honor of the centenary of the Parliament of the World Religions.

Mrs. Juliet Hollister, founder of the Temple of Understanding, requested Sri Swamiji's help in fulfilling her lifetime dream of building an interfaith, peace center in Washington, DC. This vision is unfolding in the form of the Peace Pyramid which will be a living monument to peace in the nation's capital. During the Parliament, the concept of the Peace Pyramid was presented to the more than 5,000 attendees.

Service in overseas Indian communities

In addition to serving in all the areas described above, Sri Swami Satchidananda has also been a great friend and patron to



At the Parliament of the World's Religions with H.H. the Dalai Lama, Sept. 1993

overseas Indian communities. Over the years, he has been a frequent guest speaker and advisor to Indian communities in Hong Kong, Malaysia, Fiji, Hawaii, Britain, and throughout the United States. In New York, Connecticut, California, Maryland, North Carolina, Pennsylvania, Virginia, West Virginia, and Texas, he has been a principle advisor to Indian communities in planning the building of their temples and community centers, often suggesting that Jains, Hindus, and Sikhs combine their funds to build one facility that can be shared by all. Since 1983, he has been repeatedly invited to speak at the annual conferences of the Vishwa Hindu Parishad in the United States. In September 1983, he was a principal speaker during the India Week celebrations in San Francisco. In June 1983, he was a special guest at the inauguration of the three-month Festival of India in Washington, D.C., which was also attended by then Vice President and Mrs. Bush and the late Prime Minister Rajiv Gandhi and Mrs. Gandhi. But most of all, he has been a friend and counselor to Indian children growing up in Western cultures. Often, these children are caught between two cultures, attempting to solve their dilemma by rejecting their Indian heritage. Through his Fine Arts Society, Sri Swami Satchidananda has been able to give these children a taste of the rich Indian culture in the form of music and dance classes. Since 1990 he has provided a Bharata Natyam Summer Camp, taught by the renowned V. P. Dhananjayans, where the children not only learn the ancient Indian dance form, traditional chanting, and forms of worship, where they also spend many informal evenings asking Sri Swami Satchidananda questions and sharing their cares with him. In his gentle, intelligent manner, Sri Swami Satchidananda has been able to show them the value of their parent's traditions and to teach them to respect and to feel that they belong to both the East and the West.

Integral Yoga service in India

Recently, Sri Swamiji has expanded his service in India itself. The Integral Yoga Institute in Coimbatore is rapidly expanding its service, with Swami Lalitanandaji serving as Executive Secretary and Sri K. Ramaswamy as the President. Mataji is teaching numerous Yoga classes in schools, colleges, and she addresses many organizations and functions throughout Coimbatore. She is a widely sought after speaker and offers counsel and guidance to the many students and devotees in the area.

In 1991, Dr. S. Dharmalingam and his colleagues dedicated the Kovai Medical Center Hospital's (KMCH) Gastroenterology Division in Sri Swamiji's name. One of the newest hospitals with highly modern equipment including CT scan facilities, KMCH regularly invites Sri Swamiji to lecture to its staff and patients when he is in India.

The Integral Yoga Institute located in Sri Swamiji's birthplace of Chettipalayam is now the site of a free medical clinic for villagers in need of medical care. Staffed by the Coimbatore Voluntary Health Services Association, Swami Vimalanandaji, Swami Sevanandaji and other IYI devotees, the clinic is open three days a week, with continually expanding services. Plans include the development of a hospital, orphanage, and *gurukulam*. In 1992, Sri Swamiji inaugurated a camp for the provision of artificial limbs to be given free to the poor. The camp is sponsored by one of the Coimbatore Rotary clubs. In line with the increase of social services offered by the IYI, Sri Swamiji also made available to this Rotary Club space in the Chettipalayam IYI. Artificial limbs are being manufactured at the IYI, thereby providing jobs for the villagers.

Also in 1992, Sri Swamiji inaugurated the Lotus Vision Research Trust in Coimbatore, and he was named as the President of the Advisory Board. This Trust will serve those who are in great need of eye care, and it will also promote important research in this area. Under the able direc-



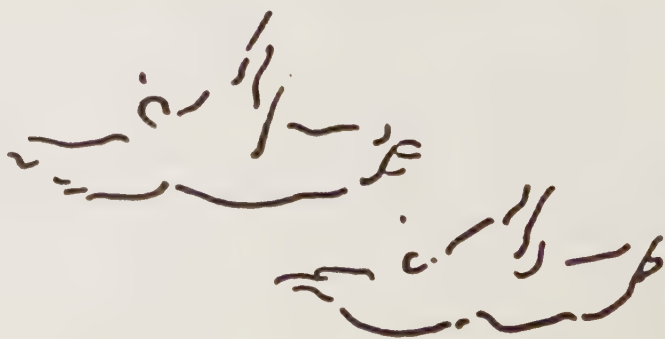
Kovai Hospital (India). Inauguration of the Swami Satchidananda Gastroenterology Division

tion of Dr. S.K. Sunderamoorthy, the Lotus Eye Hospital and Research Centre is run with Sri Swamiji's blessings and charitable grants from the IYI. In 1994, in honor of Sri Swamiji's 80th birthday, the Lotus Eye Hospital and Research Centre launched a program to offer free cataract surgery with free intra-ocular lens implantation to more than one hundred thousand needy patients.

Conclusion

This chronicle captures the flavor of Sri Swami Satchidananda's dynamic service around the globe. His tireless and prodigious energy for dedicated action make it impossible, however, to include more than a taste of his real accomplishments. In no way limited by any one organization,

nationality, religion, or region, he is the friend and guide to thousands in all walks of life around the globe. Daily, he is inundated with requests for his service from around the world. Thousands regard him as their spiritual father and revered counselor: telephoning at all hours of the day and night, from around the world, to seek solace in times of grief, advice in times of crisis; blessings in times of joy, and clarity in times of confusion. Through all situations, his service is utterly humble and devoid of the glitter of insubstantial fads and fancies. He always gives all the credit to God, seeing himself as nothing more than the humblest of instruments in His hands. His palpable love and peace, joy and radiance are shared by one and all. ■





*The newest addition to Yogaville: Lord Nataraja Shrine
(L-R) Sivasubramuniya Swamigal, Sri Swamiji, and Dr. & Mrs. Karan Singh (statue donors)*





*Beloved
Sri Gurudev,*

*Happy 80th
Jayanthi*





*Feel the Spirit,
Heal the World*



peter max ©

**A CELEBRATION OF GLOBAL HARMONY
THROUGH SPIRITUAL UNITY**

**HONORING THE 80TH BIRTHDAY
OF SRI SWAMI SATCHIDANANDA**

3 DECEMBER 1994 . CHARLOTTESVILLE, VIRGINIA

Morning Program

10:30 a.m. -12:30 p.m.

- **Welcome** by Master of Ceremonies Rama J. Vernon, President, Center for International Dialogue
- **Invocation** by Ven. Gesshin Prabhasa Dharma, Roshi, Founder & President, International Zen Institute of America
- **Procession of spiritual leaders**, preceded by the children of Yogaville carrying flags of many nations.

LIGHT OF TRUTH UNIVERSAL PROGRAM

featuring:

Rabbi Joseph Gelberman,

President, the New Seminary; Rabbi, the New Synagogue, New York

Bernard Tetsugen Glassman,

Sensei, Abbot, the Zen Community of New York; Founder, Greyston Mandala

The Rev. Dr. Clark Lobenstine,

Exec. Director, Interfaith Conference of Metropolitan Washington

The Very Rev. James Parks Morton,

Dean of the Cathedral of St. John the Divine, New York

Dr. Abdulaziz Sachedina,

Professor of Islamic Studies, University of Virginia

Swami Turiyasangitananda,

Spiritual Director, Sai Anantam Ashram, Los Angeles

Ven. Dhyani Ywahoo,

Founder & Spiritual Director, Sunray Meditation Society, Vermont

- **Greeting of Peace**
- **"White Light" and "Only Love, Only Peace"** (group song),
sung by Ed and Gaia Tossing of Heartsong
- **Tribute** by The Very Reverend James Parks Morton
- **Song** by the children of Yogaville
- **Tribute** by Rabbi Joseph Gelberman
- **Message and Closing Prayer** by Sri Swami Satchidananda
- **Closing song** by Ed and Gaia Tossing

Evening Program

7:00 p.m. - 9:00 p.m.

Act I

- **Opening song**, "*Spirit*" written and performed by John and Buffy Stewart
- **Welcome by Master of Ceremonies John Stewart**
- **Reading by Laura Dern**
- **Reading by Diane Ladd**
- **Music by Swami Turiyasangitananda (Alice Coltrane)**
- **Tribute by Dean Ornish, M.D.**
- **Music Video by Carole King**
- **Video Message from Sally Kirkland**
- **Reading by Roshumba**
- **Music by Felix Cavaliere**
- **"Nothing" by Swami Beyondananda**
- **Piano piece by Jeff Goldblum and special guest**

Act II

- **Bharata Natyam Dance Performance by Padmarani Rasiah**
- **"Toward a Better World": A Multimedia Retrospective of the Global Service of Sri Swami Satchidananda**
Including: exclusive film footage from "*Chappaqua*" and of Woodstock with reflections by Peter Max, Adam Max, Alexander Rooks, and Victor Zurbel
Featuring: slides and narration by Laura Dern, Diane Ladd, Jeff Goldblum, and Roshumba
- **Tribute by Br. David Steindl-Rast, OSB**
- **Award Presentations to Sri Swami Satchidananda:**
Dr. Seshagiri Rao presenting "1994 Hindu of the Year Award"
Mr. Nanak Hemrajani presenting "The Paul Harris Fellowship"
Dr. Dean Ornish presenting "The Preventive Medicine Research Award"
- **Closing Song, "Let Us Walk Together" led by Nirmala Heriza**

Contributors

We gratefully thank and acknowledge the following people who have generously contributed to Feel the Spirit, Heal the World:

Sponsor \$5,000 and above

Dr. & Mrs. Hari N. Harilela
Integral Yoga Institute of New York
Chanda Devi Patodia

Benefactor \$2,500

Uma Chavez & Siva Garlin
The Metro Family

Patron \$1,000 - \$1,500

Shankara Bookoff & Lakshmi Fjord
Gita Gail Gross
Jaya Barbara Hines
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Dr. N. Mahalingam
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Revs. Kumar & Divya Shapero & Family
Three Swallows Foundation
Mr. & Mrs. S. N. Thirumalaisamy

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Suguna & William Feldman
Satyabhama (Sheryl) Gatto & Purusha Luther
Rev. Sandhya Gouger, Ph.D.
Sri Krishnaswamy Gounder & Family
Mr. & Mrs. Nanik Hemrajani
Dr. & Mrs. Jegathesan
Amma & Mitra Kidd
Richard & Teresita LaBarbara
Edward Lorenzen
Jai & Lakshmi Luster
Ramesh & Leela Marcum
Balaram Zuerner

This listing reflects contributions received by November 25th.

The LOTUS And The Peace Pyramid

This celebration, in addition to honoring Sri Gurudev's birthday, will also benefit a special endowment fund for the maintenance of the Light Of Truth Universal Shrine and a building fund for the Peace Pyramid to be constructed in Washington, D.C. These two projects symbolize Sri Gurudev's many decades of service, and our contributors' support of this event is an important part of ensuring the continuation of this service into the next millennium.

The Light Of Truth Universal Shrine

Dedicated to the Light of all faiths and to world peace, LOTUS is a sanctuary for silent contemplation and prayer open to all people. It is the only shrine in the world that houses altars for all the different faiths of the world.

LOTUS, completed in 1986, is located at the center of Yogaville in Virginia. It attracts visitors from all over the world, from many different backgrounds. LOTUS serves to remind us that we can all live together and enjoy our differences—because we know that we are all one in Spirit.

The Peace Pyramid

Sri Gurudev's vision of the future includes the continuation of the ecumenical work already begun and also the launching of a new project: The Peace Pyramid. Sri Gurudev is a founding member of the Peace Pyramid Foundation and his vision has inspired the design of the Pyramid itself.

Planned for Washington, D.C., the Peace Pyramid will be a highly visible structure, encompassing a hologram of Mother Earth suspended in space near the apex, a large meditation hall, and an educational facility for study and dialogue.

The Peace Pyramid is intended to be a living symbol of the universal desire for peace of all cultures, races and religions. The founders are establishing partnerships with other non-sectarian organizations with similar goals.

From the Organizers

Our heartfelt gratitude and appreciation goes to all the spiritual leaders, guest artists, guests speakers, and program participants, who offered their time, energy, talents, and support for this event. We thank and acknowledge all the people attending this program who, by their presence, support, and good wishes, have helped to make this event possible. We also thank those who were unable to attend but who have contributed financial support and good wishes. Special thanks also to all the Yogaville members, the many students of Sri Gurudev and our good friends who came forward to volunteer their services to organize, produce, and staff this event. We thank each and every one of you with deep gratitude.

Coordinating Committee

Executive Producer:	Rev. Prem Anjali, Ph.D.
Event Coordinators:	Swami Dayananda, Kalyani Neuman
Evening Producer:	Buffy Stewart
Celebrity Liaison:	Nirmala Heriza
Director:	Lakshmi Fjord
Stage Manager:	Rev. Dhyani Simonini
Assistant to the Coordinators:	Abhaya Thiele
Logistics:	Divya Berthoud, Swami Sarvananda
Finances:	Hari Barker, Swami Atmananda, Swami Chidananda
Registration:	Swami Gurucharanananda, Aurelie Knapik
Security:	Mitra Metro, Rev. Bhagavan Metro
Dessert Reception:	Usha Piscini
Graphic Design:	Rev. Arjuna Jyothi
Media Coordinator:	Sheryl A. Gatto
Ushering:	Manorama Wiener
Decorations:	Sr. Saraswati Chaitanya

"I Love the World"

"I Love the World," a series of paintings by Peter Max—the official artist of this event—visually expresses the message of "Feel the Spirit, Heal the World." The event logo, brochure cover, and the stage backdrop all contain this inspiring image by Peter Max. We are indebted to Peter Max for his generosity and artistic contributions to "Feel the Spirit, Heal the World." We also gratefully thank the members of Peter Max Studio, particularly Victor Zurbel, for all their loving service.

• Special thanks to Dennis DaLuiso, Jerry, and the staff of the Charlottesville Performing Arts Center for all their assistance.

• We also wish to thank the staff of the Sheraton Inn for their fine service.

• Birthday cake by "Cakes Unlimited,"

"Excellence without extravagance" for all occasions. Telephone: 804-985-8400.

Lyrics to Closing Songs

Morning

"Only Love, Only Peace" written and led by Heartsong

Only love, only peace;

Only joy for release.

Only clear is our sight;

As we move into light.

Evening

"Let Us Walk Together" written and led by Nirmala Heriza

Let us walk together, let us talk together, let us live together as one;

Let us live together in Satchidananda,* the time for peace has come.

Let us feel the fullness, let us feel the fullness, let us feel the fullness of the Lord;

When we feel the fullness of Satchidananda, our hearts will become as one.

Let us serve in silence, let us serve in silence, let us serve in silence and ease;

When we serve in the silence of Satchidananda, the whole world will feel our peace.

Let us love each other, let us love each other, let us love each other as our own;

When we love each other in Satchidananda, his heart will become our home.

Om Rama Rama, Om Rama Rama, Om Rama Rama, Om Ram.

Om Rama Rama, Om Satchidananda, Om Satchidananda, Rama Om.

** Truth-Knowledge-Bliss*

Sri Swami Satchidananda

Profile of a Life of Service

Do all as a sacrifice or offering to the Lord. Be in the world but not of it, like the lotus, whose roots are in the mud but which remains always pure. Let your love go to all. . .

—Swami Vivekananda

Dec. 22, 1914

Born in Chettipalayam, Tamil Nadu, India

EDUCATION

1930s

Technical and academic education, South India: educated in many aspects of science, mechanics, electronics, cinematography, and technology, agriculture and animal husbandry; studied 4 years at Agricultural College, Coimbatore; took a specialized course in welding, Ceylon.

1941-1952

Spiritual education: as a spiritual aspirant, he studied with many renowned spiritual masters and philosophers of India:

1945

Sri Sadhu Swamigal of Palani Hill, a master of tantric Yoga and adept at the use of mantra, yantra, mudras, and cleansing practices. Also studied naturopathy with him and served at the Nature Camps of the Saraswati Sangam in Madras, India.

Sri Swami Badagara Sivananda of Palani, a siddha and adept at pranayama.

Sri Swami Jnanananda Giri of South India, 160 year old siddha.

Sri Swami Ranga Nath, a siddha and a performer of miracles.

1946

Sri Swami Chidbhavananda Maharaj of the Ramakrishna Mission at Tiruparaiturai near Coimbatore. He was the disciple of Sri Swami Shivananda, one of the twelve apostles of Sri Bhagavan Ramakrishna. Under him, Sri Swami Satchidananda, then known as Ramaswamy Gounder, took his premonastic vows, received the name Sambasiva Chaitanya, and directed a children's hostel.

Swami Ramdas and Mother Krishnabai of Ananda Ashram of South India, great bhakti yogis (followed the path of devotion).

1947

Sri Aurobindo Ghose of Pondicherry, noted master of Raja Yoga, a poet, philosopher, and educator.

Sri Swami Rajeshwarananda, a scholar of the adwaita (non-dual) philosophy, who founded and directed the ashram Upanishad Vihar (near Madras) along with Dr. Mahadevan.

Dr. T. M. P. Mahadevan, a great philosopher, who founded and directed the ashram Upanishad Vihar (near Madras) along with Sri Swami Rajeshwarananda.

1947-8

Sri Ramana Maharshi of Tiruvannamalai, India, noted master of Jnana Yoga (path of self-inquiry and discrimination).

1948-1952

Sri Swami Sivananda of Rishikesh (the Himalayas), who founded the Divine Life Society and whose integrated approach to the different branches of Yoga and ecumenical approach to different religions form the basis of Sri Swami Satchidananda's Integral Yoga.

1949	Under Sri Swami Sivananda, Sri Swami Satchidananda took his monastic vows into the Paramahansa Order of Sannyas.
1955	Certified in Homeopathic and Bio-Chemic Medicines, Indian Institute of Homeopaths.
1958	Pilgrimage to Mt. Kailash, Tibet in which he climbed 800 miles on foot to the heights of 6,000 meter.

AWARDS AND HONORS

1950	Honorary Title of Yogiraj (King of Yoga) awarded by Sri Swami Sivananda, Yoga Vedanta Forest Academy, India.
1957	Masters-of-Ceremony representing the City of Kandy, Sri Lanka, for a civic reception for the President of India, Sri Rajendra Prasad.
1961	Honorary member of the Manila Theosophical Society.
1961	Medal of Honor from the Manila Yacht Club.
1966, 1970	Private audiences with His Holiness Pope Paul VI.
1967, 1979, 1989, 1993	Meetings with His Holiness the Dalai Lama.
1967	Martin Buber Award for Outstanding Service to Humanity, The Little Synagogue.
Jan. 12, 1969	Certificate of Eternal Love, Yoga Vedanta Divine Life Society, Aalst Branch.
1969	Medal of Honor from the City of Verona, Italy.
1969	Medal of Honor from the Academy of Tiberina, Rome, Italy.
Nov. 2, 1970	Presented with Key to the City and named Honorary Citizen of Rayol-Canadel District, France.
Apr. 15, 1972	Certificate of Gratitude, Lorton Yoga Group, Virginia. (This was a group of prisoners in the Lorton Federal Penitentiary whose lives were transformed by his teachings.)
Jan. 11, 1973	Certificate of Appreciation, The Exchange Club of Danbury, Connecticut.
1974	Certificate of Appreciation and Felicitations, Kongunadu Arts and Science College, Coimbatore, India.
1974	Presented with Peace Award by Madras Branch of UNESCO, Madras, India.
Mar. 8, 1975	Presented with Key to the City of Orlando, Florida; this day was proclaimed by Mayor as "Swami Satchidananda Day."
1976	Honorary Fellow of Concordia University, Montreal, Canada.
Dec. 17, 1977	Certificate of Appreciation and Felicitations, Asthika Samajan, Trichy, Tamil Nadu, India.
June 19, 1977	Fellow of the College of Human Sciences, International Institute of Integral Human Sciences, Switzerland.
May 31, 1979	Certificate of Merit of Distinguished Service to the Community, International Who's Who in Community Service.
Feb. 15, 1981	Certificate of Appreciation, Rotary Club of Coimbatore, India.

1981	Fellow of World Thanksgiving Foundation, Dallas, Texas.
1982	Presented with Key to the City of Varredes, France.
1983	Honorary Title of Perarul Perumunivar (Grace-filled, Great Sage) by His Excellency Sri Kaurana, Governor of Tamil Nadu, India.
Oct. 14, 1983	Honorary Citizenship of the City of Baltimore, Maryland.
1984	Honorary Degree, Doctor of Divine Wisdom, The New Seminary, New York.
1984	Fellow of the World Vegetarian Congress, U.K.
1984	Private audience with His Holiness Pope John Paul II, at which time he was presented the Apostolic Medallion.
Oct. 4, 1985	Certificate commemorating outstanding effort towards helping to establish the ideal of international religious peace and honoring his contribution to this historic event which was occasioned in the United Nations Chapel.
1986	Evarts Loomis Peace Award of the Samata Institute, California, in recognition of Outstanding Achievement and superior service in the field of wholistic health.
1986	Humanitarian Award of the Anti-Defamation League of B'nai B'rith.
1989	Honorary Doctorate of Humanities, International College of Spiritual and Psychic Sciences, Montreal, Canada.
1990	Unity in Yoga Award for World Service, Unity in Yoga.
1990	Golden Lotus Award for Outstanding Achievement, International Yoga Academy, Argentina.
1990	Outstanding Achievement Award, International Yoga Academy, Argentina.
Nov. 1990	Member of an interfaith delegation invited to witness the signing of Thanksgiving Day Proclamation by President George Bush, Washington, D.C.
Jan. 1991	Kovai Hospital dedicated a wing of their hospital to him: "The Swami Satchidananda Gastroenterology Division."
Feb. 1991	Organizer and participant of an ecumenical service for the European Economic Community, Brussels, Belgium.
Dec. 1992	New World Academy Luminary Award, New World Academy, England.
Dec. 1992	The Albert Schweitzer Award, Albert Schweitzer Foundation, Austria.
Nov. 1994	"1994 Hindu of the Year" Award, "Hinduism Today," Kapaa, Hawaii.
Dec. 1994	The Paul Harris Award, Rotary International.
Dec. 1994	Preventive Medicine Research Institute, Award, San Francisco, California.

POSITIONS AND TITLES

Aug. 1991	Honored at special reception, hosted by Prime Minister Obeng of Ghana.
Jan. 1991	Honored at special reception, hosted by Governor Subramaniam in Bombay, India.

1949-1952	Professor of Hatha and Raja Yoga at the Yoga Vedanta Forest Academy, Himalayas, India.
1953-1966	Organizer of Divine Life Society branches throughout Sri Lanka.
1957	Founder of the Fine Arts Society of Kandy, Ceylon.
1957-1967	Member of the Board of Directors of the Fine Arts Society of Kandy, Ceylon.
1953-present	Visiting lecturer to Divine Life Society branches in India, Malaysia, Hong Kong, and Japan.
1956-present	Member of the Indian Institute of Homeopaths.
1966-present	Founder/Spiritual Head, Integral Yoga International headquartered in Buckingham, Virginia, U.S.A. with over 40 international branches.
1968-present	Codirector, Center for Spiritual Studies, New York.
1968-present	Patron of the Belgium Yoga Federation.
1970-present	Originator, Yoga Ecumenical Retreats and Yoga Ecumenical Services.
1972-present	Honorary President, British Wheel of Yoga, England.
Oct. 1975	Participant in UN Spiritual Summit Conference; along with Mother Teresa and other clergy presented a statement for the creation of a spiritual United Nations.
1975-present	Advisory Board Member of Integral Health Centers, Buckingham, Virginia.
1976-present	Board of Directors, Yogaville Vidyalayam (the Integral Yoga schools consisting of a pre-school, primary and secondary schools), Buckingham, Virginia.
1977-present	Advisory Board Member of the Connecticut Valley Hindu Temple Society.
1977-present	Patron of the European Union of National Yoga Federations, Headquarters in France.
1977-present	Consultant of the Cardiovascular research studies conducted by Dean Ornish, M.D.
1978	One of six chosen to represent the International Religious Convocation for Human Survival before the president of the United Nations Special Session on Disarmament. This event was organized by Clergy and Laity Concerned.
1978-present	Patron of the International Yoga Teachers Association, Headquarters: Australia.
1975-present	Advisory Board Member of the Temple of Understanding
1980-present	Advisory Board Member of the California Yoga Teachers Association.
1980-present	Advisory Board Member of the World Monastic Council, New York.
1982-1990	Consultant of the Commonweal Cancer Help Program.
1982-present	Advisory Board Member of the Hartley Film Foundation, Connecticut.
1982-present	Advisory Board Member of the Honorary Council of Patron Members of the Sufi L'Universel Temple, France.
1982-present	Patron of the Bharatiya Vidya Bhavan U.S.A., International Headquarters in India.

1983	Signed the Declaration of World Thanksgiving along with His Eminence Franz Cardinal Konig and other distinguished clergy.
1984	Joined His Holiness the Dalai Lama, the Most Reverend Dom Helder Camara, Archbishop of Olinda, and other clergy in an ecumenical service and in presenting another statement to the United Nations, at the Cathedral of St. John the Divine, sponsored by the Temple of Understanding, New York City.
1984-present	Advisory Board Member of the United States United Nations Committee on the Lumbini Project.
1984-1986	Advisory Board Member of the Projects for Planetary Peace, California.
1985	Special delegate to the International Peace Conference, Finland and U.S.S.R.
1985	Invited to join in a dialogue with His Eminence Francis Cardinal Arinze, Secretariat for Non-Christians, Vatican City and other leaders from different faiths in a commemoration of the 20-year anniversary of the Vatican II Council, sponsored by the Thanksgiving Square Foundation.
1985-present	Advisory Board Member of the Center for International Dialogue, Washington.
1985-1987	Advisory Board Member of the Embrace Foundation, New York. The purpose of the Foundation is to offer a forum for religious, philosophical and cultural leaders to share their knowledge with others and to encourage inter-religious understanding.)
1985-present	Advisory Board Member of the The Joy Lake Mountain Seminar Center Nevada.
1986	Special delegate to the International Conference of Religious Leaders, Finland and U.S.S.R.
1986	Organizer of the World Faiths Symposium, Charlottesville, Virginia.
1986-present	Founder, Light Of Truth Universal Shrine, Virginia.
1986-87	Patron of the Million Minutes of Peace Appeal, United Nations.
1986-present	Advisory Board Member of the World Peace Project, Headquarters: Arizona.
July 1987	Advisory Board Member of the Young People's Peace Circle, California.
1988	Official Chaplain of the Soviet-American Citizens Summit, Washington D.C.
1988-present	Patron of the Global Cooperation for a Better World, United Nations.
1988-present	Advisory Board Member of W.A.T.E.R., Moscow.
1988-1991	Advisory Board Member of the Institute for Higher Healing.
1989-present	Advisory Board Member of Indo-US Advisory Group (appointed by Dr. Karan Singh, then Indian Ambassador to the United States).
1990-present	Conference Patron of Spiritual Sciences Fellowship-International Institute of Integral Human Sciences Conference, Montreal, Canada.
1990-present	Member of the Advisory Council of the World University, Washington, D.C.
Feb. 1991	Advisory Board Member of the Contemplative Congress, California.
1991-present	Editorial Board Member of the Russian magazine, Yoga and Spirituality, Moscow.

1992-present	Advisory Board Member of the Hindu University, Orlando, Florida
1992-present	President, Advisory Board of the Lotus Vision Research Trust, Coimbatore, India.
1994-present	International Consultant to the International Interfaith Centre, Oxford, England
1994-present	Honorary Member, Panamerican Yoga Association and American Yoga Council, Argentina.
1994-present	Institute of Noetic Sciences Honorary Member.

BOOKS BY SRI SWAMI SATCHIDANANDA

1970	Integral Yoga Hatha, English edition: Holt, Rinehart, & Winston. (French edition)
1977	Beyond Words, English edition: Holt, Rinehart, & Winston. (Japanese edition; Chinese edition; Tamil edition)
1976	The Mother is the Baby's First Guru: Pregnancy, Infant Care, and Yoga, Integral Yoga Press (IYP). (French edition)
1978	How to Succeed in Yoga and Other Talks, Integral Yoga Publications.
1978	Living Yoga, Gordon & Breach, (contains the lectures given by Sri Swami Satchidananda, Sant Keshavada, Rabbi Joseph Gelberman, Ram Dass, and others given at an ecumenical Yoga retreat.)
1978	To Know Your Self, The Essential Teachings of Swami Satchidananda, Anchor Press/Doubleday, 1978. (Spanish edition: Conozcase a Usted Mismo, Kier, S.A. Auda, Santa Fe, Buenos Aires, 1992; Tamil edition: Kasthurba Gandhi Kanya Gurukulam, 1981, 1989)
1978	Integral Yoga: The Yoga Sutras of Patanjali, (commentary by Sri Swami Satchidananda), Integral Yoga Publications (IYP). (Japanese edition: Merkmal, Ltd., Japan, 1987; Tamil edition: Kasthurba Gandhi Kanya Gurukulam)
1985	Integral Yoga: The Yoga Sutras of Patanjali (pocket edition), (commentary by Sri Swami Satchidananda), IYP.
1984	Kailash Journal, IYP.
1985	Peace Is Within Our Reach: Spirituality, Power and Politics-Solutions for a New Age. IYP.
1986	The Healthy Vegetarian, IYP.
1987	The Golden Present, IYP.
1988	The Living Gita, (commentary by Sri Swami Satchidananda), IYP.

BOOKS ABOUT SRI SWAMI SATCHIDANANDA

1952	Sri Swami Satchidananda's All-India Tour, Divine Life Society.
1960	Swami Satchidananda, Kandy, Ceylon, (poetic narration of his life in Tamil by Swami Arivananda.)
1961	The Biography of Swami Satchidananda, by the Divine Life Society of Ceylon (in Tamil).
1971	Swami Satchidananda, His Biography, by Sita Wiener, IYP.

- 1976 Sri Swami Satchidananda: A Decade of Service, IYP.
- 1978 Glimpses of Sri Gurudev, by Amma, Mother's Inn Center for Creative Living, Pomfret, Connecticut.
- 1982 Gurudev's Everyday Yoga, by Shanthi Norris, Integral Yoga Teaching Center, Richmond. 1984 Sat Cit Ananda In the Light of Scripture, by Sri Swami Yogananda, IYP.
- 1984 The Master's Touch, compiled and edited by Sita Bordow, IYP.
- 1986 Sri Swami Satchidananda: Apostle of Peace (biography), by Sita Bordow, IYP.
- 1994 Toward A Better World: The Global Service of Sri Swami Satchidananda, IYP.

BOOKLETS AND ARTICLES BY SRI SWAMI SATCHIDANANDA

- 1961 Selected Poems, Ceylon (in Tamil).
- 1962 "Cure for the Tensions of Modern Life By Yoga," serial articles printed in the Ceylon Daily Mirror, Colombo.
- 1970, 1980 Yoga Kalai, Jaffna, Ceylon, (in Tamil).
- 1972 Words, IYP.
- 1976 Thou art That...How to Know Yourself, IYP
- 1975 Meditation, IYP, . (English braille edition by J. L., 1977; French edition translated by Simone Trenner, 1976; Italian edition, 1986)
- 1976 The Key to Peace, IYP.
- 1974 Blessed are They/In His Light, IYP.
- 1975 An Evening with Swami Satchidananda, IYP.
- 1975 The Glory of Sannyasa, IYP.
- 1976 The Message of Yoga, IYP.
- 1977 Guru and Disciple, IYP.
- 1978 Sri Guru Gita, (98 stanzas selected and translated by Sri Swami Satchidananda and his students), IYP.
- 1979 Integral Yoga Hatha for Beginners, IYP.
- 1979 Introduction to Integral Yoga, IYP.
- 1983 Trust in God and Fear Do Not Go Together, IYP.
- 1987 Integral Yoga Kirtan, IYP.
- 1988 Pathways to Peace, IYP.
- 1988 Gems of Wisdom, IYP.
- 1990 How to Find Happiness, IYP; French Edition: A La Recherche du Bonheur IYP, 1990.

BOOKS AND BOOKLETS WRITTEN OR COMPILED UNDER THE DIRECTION OF SRI SWAMI SATCHIDANANDA

- 1970 Victory Through Vegetables, by Sita Wiener, IYP.
- 1972 Swampi and Other Stories, (Children's accounts of Sri Swami Satchidananda).
- 1976 The Life of Sri Swami Paramanandaji Maharaj, by Sri Swami Venkatesananda, IYP.
- 1981 Vegetarian Cookery for Everyone, by the Integral Yoga Institute, IYP.
- 1984 Truth is One, Paths are Many, by the Integral Yoga Institute, IYP.
- 1986 LOTUS Prayer Book, compiled by Swami Karunananda, IYP.
- 1986 Light Of Truth Universal Shrine, A Gift of Peace, by the Integral Yoga Institute, IYP.
- 1989 Truth is One, Paths are Many, Essential Teachings of the World Faiths, compiled by the students of Sri Swami Satchidananda, IYP.
- 1989 Dictionary of Sanskrit Names, by the Integral Yoga Institute, IYP.
- 1990 Hatha Yoga for Kids-By Kids!, by the children of Yogaville, IYP.
- 1991 Lives of Luminaries, by the Integral Yoga Institute, IYP.

EDUCATIONAL VIDEOTAPES BY SRI SWAMI SATCHIDANANDA

- 1979 The Nature of Reality.
- 1979 Service and Surrender.
- 1981 The Nature of Reality.
- 1982 Informal Satsang: Questions and Answers.
- 1985 Building Bridges
- 1987 Finding Hope in a Time of Crisis: AIDS and Other Illnesses.
- 1988 Yoga for Children.
- 1988 Healing with Yoga, Visualization and Affirmations.
- 1988 Faith.
- 1990 Memories of My Master: Sri Swami Sivananda.
- 1990 Integral Yoga Hatha.
- 1990 The Mind, its Mysteries and Control, by Sri Swami Satchidananda and Sri Swami Chidananda.
- 1991 The Living Gita, Vol. 1-5.
- 1991 Sri Swami Satchidananda Answers Kids' Questions.
- 1991 Transcending Anger, Fear and Depression.
- 1991 To Know the Truth. (also an audiotape)
- 1991 Trust and Faith, (also an audiotape).

1992 Spiritual Help for Addictions.

1992 Deepening Your Meditation.

VIDEOTAPES ABOUT SRI SWAMI SATCHIDANANDA

1979 Service and Surrender: The Life of Sri Swami Satchidananda

1984 Pilgrimage to India.

1991 Dedication of the Shrine of Lord Siva Nataraja with Sri Swami Satchidananda,
Dr. Karan Singh, Sri Sivaya Subramuniyaswami, Judith Hollister, and others

AUDIOTAPES BY SRI SWAMI SATCHIDANANDA

Educational:

1970 Swami Satchidananda.

1972 Integral Yoga-The Sutras of Patanjali.

1975 Tamil Lessons.

1977 Yoga-A Festival of Life.

1977, 1991 Swami Satchidananda Leads Deep Relaxation; released again as Simple
Deep Relaxation.

1979 My Real Secret.

1981 The Living Gita.

1982 Happiness.

1982 Holistic Health and Yoga.

1984 Swami Satchidananda Teaches the Sanskrit Slokas

1987 Guided Meditation, Basic Techniques.

1988 AIDS and Other Illnesses.

1988 Guru and Disciple.

1991 Guided Relaxation and Affirmations for Inner Peace.

1991 Trust and Faith.

1991 Wellness, The Yogic Approach.

1993 The Breath Of Life, Integral Yoga Pranayama, Level I

1993 The Breath Of Life, Integral Yoga Pranayama, Level II

Repetition of Sacred Mantras:

1988 Sacred Mantra for Meditation,

1988 Sacred Mantram for Healing and Protection, Mahamritam Jaya Mantra.

1988 Sacred Universal Mantram, Hari Om

1988 Sacred Mantram for Inner Peace, Om Shanthi

988	Sacred Mantram for Enlightenment, Gayatri Mantram
994	Sacred Siva-Shakti Mantram
994	Sacred Mantras for Divine Light and Power
994	Sacred Invocation of the Goddess

Chanting:

985	Songs of Grace.
987	Integral Yoga Kirtan.
988	Sacred Devotional Chants.

AUDIOTAPES PRODUCED UNDER THE DIRECTION OF SRISWAMI SATCHIDANANDA

977	Song of the Free, Songs composed and sung by Swami Vivekananda
977	Let Us Walk Together, Songs composed and sung by Swami Nirmalananda.
977	Sri Guru Gita, Chanted in English by Integral Yoga Institute.
982, 1987	Integral Yoga Hatha, Beginners I, by the Integral Yoga Institute; Japanese Ed.
982	Integral Yoga Hatha, Beginners II, by the Integral Yoga Institute.
982	Integral Yoga Hatha: Thirty-Minute Edition, by the Integral Yoga Institute.
986	Extra-Gentle Integral Yoga Hatha, by the Integral Yoga Institute.
988	Premanjali I: Songs of Divine Love, by Srimati Prema Venugopalan.
988	Premanjali II: Songs of Divine Love, by Srimati Prema Venugopalan.
988	Voice of the Master, lectures and chanting of Sri Swami Sivananda Maharaj.
991	Deep Relaxation and Guided Visualization for Healing, by Swami Vidyananda.
991	Yoga and Health, by Dr. Sandra McLanahan, M.D.
991	The Healing Power of Yoga, by Dr. Sandra McLanahan, M.D.
991	Mastering the Game of Life, by Rev. Jaganath Carrera.
991	Relationships, by Rev. Jaganath Carrera.
991	Finding Guidance in Time of Need, by Swami Karunananda and Rev. Jaganath Carrera.
991	Hitch Your Wagon to a Star, by Swami Karunananda
991	How to Surf in a Sea of Changes, by Swami Asokananda.
991	Spiritual Psychology, by Swami Asokananda.
991	Healing the Emotional Self, by Swami Vidyananda.
991	The River of Compassion, by Swami Vidyananda.
991	Benjamin's Dream, Old Testament story retold by Philip Mandelkorn.
991	Sacred Devotional Chants, Chanted in Tamil and Sanskrit by Swami Lalitananda.



Global Harmony

by Sri Swami Satchidananda

This talk was given during the Parliament of the World's Religions, which was held in Chicago, USA, from 31 August - 5 September 1993.

See the unity in diversity

First of all, I would like to say that the Parliament of the World's Religions is

doing a great service

to the entire world.

As we all very well

know, millions of

lives have been lost

in the name of God

and religion—more

than any other ca-

lamities, natural or

man-made. Yes, it is

in the name of reli-

gion that many people

are killed. However, it is not at all the

mistake of the religion; rather, it is the

improper understanding of the religion.

Today, I have been asked to talk about spiritual unity and global harmony."

Spiritual unity is already there. We are

all one in spirit, even though we are many

minds and bodies. Actually, you can

never even agree in the name of body or

mind because scientists, themselves, say

that not even two snowflakes are exactly

the same. All the manifestations are pur-

posely made to look different from each

other, physically and mentally, but in spirit

we are all one. It's only a matter of remem-

bering, of realizing it, raising above the

body-mind differences, to see the unity in

diversity. That is the message given by all

the religions, not only the Hindu religion or

the Catholic religion. All religions talk

about that: one spirit.

Obstacles are purposely made

We are one. We are all from the same spirit. But then, why don't we remember it?

Because anything that is easily given will lose its value. We have to dig deeply, try

hard, and then realize the truth—purposely.

Take, for example, when God made the first man, Adam, according to the Bible. He

created him in his own

image. As the Bible

says, God made man

(sorry, not only man,

but also woman) in

His/Her own image.

So, certainly, Adam

must have been of the

same image. But, for

no reason, God asked

Adam not to eat the

fruit. And, remember,

Adam never even asked, "Shall I eat the

fruit, Daddy?" No; he simply looked at the

tree, admiring everything. But God said,

"Adam that is forbidden to you."

I don't understand that. For example, to

make an analogy, you have a nice little boy.

You take your boy to the kitchen, open the

refrigerator, show him a chunk of chocolate,

and tell him, "Michael, don't eat the choco-

late." And what will happen? You know.

Probably, he will wait until you walk out of

the kitchen. Why should he do that? That is

the mischief of God. To see whether he

remembers his true nature or forgets it. Do

things. Get into trouble. Get sick and tired of

the whole thing. In fact, we all say that

sometimes: "Oh, I am sick and tired of the

whole thing." But, we get well very soon

only to become sick again. And that's why

the obstacles are purposely made; we go

through the hurdles until, ultimately, we

find the true essence. Even in school you have hurdle races where you have to go through all the impediments: jump up, crawl under, and then go and get the cup. Why put up all the hurdles just to give you a cup? Suppose you avoid all the hurdles and go around saying, "Give me the cup." You will never get the cup.

What does it mean? You are challenged. You pass through all the hurdles, become victorious, then you get the cup. That is what we see in the very nature. First, we have to understand nature itself, how it functions; we have to go through all the troubles, all the difficulties, and, then, ultimately, we realize the oneness. In a way, this seems to be the time now. This is the age. One hundred years ago, the same Parliament of Religions was held here. The world was not even ready. The field was just prepared. But now, one hundred years later, we know very well how important it is to come together, to know each other, and to live together. But, here again, in the name of religion, everybody seems to be claiming, "I have the truth. When I have the truth, you don't seem to have it. Because if I have it, how can you have it?" Mine is the only way. Everybody seems to say so. In the *Bhagavad Gita*, Sri Krishna says, "Think of me, worship me, surrender to me"—me, me, me, me! And in the Bible you read, "I am the only way." What does it mean? Are they projecting their ego? No, not at all.

I'm just "I am"

We can go a little deeper to understand what they mean. Take, for example, Jesus' statement, "I am the way." Two days ago, in New York, I was asked the question, "What do you mean by this, 'I am the way?'" That means that only Jesus is the way." No. Jesus did not say, "I, as Jesus, am the only way." He simply said, "I am the way." You have to understand the meaning of "I am," or *Aham*—*Aham Brahmasmi*—in Sanskrit. Who is that *aham*? Hmn? "I am" in English is *Aham* in Sanskrit. And who is that "I am"? Ask

Moses; he will know.; he will tell you.

When Moses went into the mountains, God seems to have spoken to him. But Moses was not quite sure who was talking to him, so he asked, "Sir, who are you?" And what did God answer, what did He say? "I am" But, still, Moses didn't get the exact meaning. It's not recorded in the Bible, but Moses might have asked, "Sir, *I am who?*" That part of the conversation was left out, "I am who?" Then, again, God insisted, "Moses, I am that I am." I'm just "I am," that's all. I'm not somebody or something. I have not identified myself. You should know that I made you in my image."

That's the reason why, even today, we all address ourselves as "I am so and so." If I ask you, "Who are you?" and you are going to answer and if I write all the answers on a card below the other, you will say, "I am an American;" "I am black;" "I am white;" "I am rich;" "I am poor;" "I am sick and tired..." But, fortunately, all the answers begin with "I am," so the first half is the same in all the answers; it is only in the second half that we differ. So which is the better half? "I am..." Why? Because we are the image of God, "I am." We express this truth in our daily life but we don't realize that. We really want to identify ourselves as "I am so and so and so and so." We stick with that. If I could use the pun "dentification." The "I" "dentifies"—that's the dental problem. True.

Become a baby again

When you begin to "dentify," you begin to munch everything. But before you had that dental problem, you were a baby, right? So where does the kingdom lie? Among the children, among the babies. Babies always seem to be living in the God consciousness—until they identify. And, then, when all the dental things fall out, they become *vedants* (scholars of the *Vedas*), that is, without *danta* or teeth. This means that you become a child again. You have to become a child again. Saint Ramakrishna, the guru of Swami Vivekananda, said, "Forget about everything

all that you read, and become a baby again; then, you will experience God."

The qualification of a realized person is that he or she must be like a child. We have to lose our identities. We have to liberate ourselves from the identities: "I am this, I am that, I am that." However, liberation does not mean to discard the identity. Keep it, use it, but don't get caught in it. That's why all the religions say that the entire world is a dramatic stage. We are all players, actors on the stage. We all have the same spiritual identity, but we choose different make-up to play our parts.

We are all players, actors on the stage

And, when you play your part, play it well. When you are supposed to cry on stage, cry. But will you really be crying? Ask an actor, "Are you really crying?" He will say, "No."

But he seems to be really crying. That's why even the audience cries sometimes, seeing him crying. But when he sees the audience crying because he is crying, he laughs and

says, "Ah, I must be acting very well; that's why they are all crying." So, what is it? The actor seems, at the same time, to be crying and not crying. There is one person not crying, another person crying. We all have that duality inside. We act simultaneously on two different levels. As the spiritual you, you don't act at all. You are not the doer, not the enjoyer, you are not the deed. But, then, the second half of you, the acting part of you, seems to be doing all that. So you need to keep this dual vision simultaneously. The great Acharya Shankara, who brought us the *Advaita* philosophy, talks about this. One type of vision is the "spiritual vision;" the other one is the "worldly vision." You have to have both simultaneously. You should forget neither. If you forget who you are and cry on the stage but you keep on crying, the Director will say, "Hey, stop it!"

The qualification of a realized person is that he or she must be like a child.

Of course, on the other hand, if you remember only your true identity and you say, "I'm not crying; I'm just simply acting," your cry won't look real. Do you see the situation there? You cry as if you are really crying, but at the same time you are not crying.

You can also apply this practice in your business life, in your family life, and in your friendships. Think that you are a friend, you are a husband, you are a wife, you are a business person, but, still, that you are acting that part. Then, your act will go very well.

Double vision

You can act very well if you remember to hold both visions simultaneously. Spiritual unity is always to be remembered: "I am." Everybody is that "I am." But then somebody will ask how we were addressed in the very

beginning, before we even came into the world, when we were still in our mother's womb. Do you know how they addressed you? Friends pointed their fingers at the mommy's tummy and said, "What is it go-

ing to be?" And when the nurse came out of the delivery room, what did she say, "Oh, it's a boy or a girl." It's only then that the "it" becomes a "boy" or "girl." So "it" is the common name. We all have that same name—"it," "it," "it"—that's it. And, certainly, after we finish our acting and the curtain drops, at least for our play, when we go away for our final journey, what do they say? "Take it away." They don't say, "Put Jackie into the box" or "John into the box." They say, "Take it away." You came as an "it" and you are going to go as an "it" That is it!

Religion means "return to the source"

There are many commonalities. We never realize it. We act in that way, we talk in those terms, but we don't realize it. We are always one. So remember that always. If only we could remember, there would be

no problem with global harmony. *We are all in harmony with each other.* That is the purpose of all the religions. It doesn't matter what the labels are. Religion itself means "to go back to, to return to the source." Religion—all the "re," "re," re." I admire that prefix. Like "refinement." What do you mean by refinement? That means you were fine originally, and somehow you didn't want to stay fine, so you got yourself defined. Don't we ask, "What is your definition?" Everyone has to have his or her definition, "definement." Why? Without the definement, you cannot function. So, you are fine, but you are functioning in definement. When are you a refined person? When you return to your fineness. That is the essence of religion: you are fine; you have been defined; you get refined. That's the truth behind all the

religions. "I made you in my image, but play your part and come back to me without forgetting this truth." Know thyself = self realization. If you go to the very foundation of any religion, this is the fundamental teaching.

My Master, Swami Sivanandaji, jokingly used to give an example in the Tamil language. It translates, "The paddy needs to be pounded to make rice. So, all I need is rice. It doesn't matter who pounds it. The person who pounds it is not material to me. I need the rice." It's a country proverb. Likewise, it doesn't matter what you do. It's proclaimed even in the *Bhagavad Gita*, where Sri Krishna says, "It doesn't matter what practice you do, what *japa* (repetition of the Lord's name), what penance, sleeping, eating, it doesn't matter; do it in my name." In fact, Hinduism doesn't stipulate that this is what you should be doing. Instead, it allows you to do anything you want but to keep the goal in mind. Are you achieving that goal? Are you going closer to that goal? Then it's okay.

Know thyself = self realization.

Truth is one, paths are many

Actually, Hinduism is not another religion. It is a synthesis of all the approaches. You have Christianity, Islam, Buddhism, Judaism within it. Hinduism is an ocean. To give a simple example: spiritual hunger. That is to say that spiritual hunger is like our physical hunger. If I ask you what you are eating, all of you would say, "Well, I'm hungry, so I'm eating." There's no different answer for that. Everyone will just say the same thing. "I'm hungry, so I'm eating." One answer. But, if I turn around and ask you in that case what you would like to eat, will you all have the same answer? No. "Oh, I love bread and butter," "I love pudding," "I love spaghetti," "pizza is all over the world, and I love that." Each

one will mention a different food. Would you say that all the pizza people should go

to one country and all the bread and butter people go to another country and that they would have to get visas to visit each other? That's what we're doing now. One purpose many foods. Likewise, one purpose in religion, but many approaches.

This reminds me of a conversation that took place a long time back. Once, I was at the Vatican waiting to have an audience with the Pope. One of the cardinals who knew me a little questioned me: "Swami, what is this you say, 'truth is one, paths are many'? How can there be so many paths to one truth? We seem to say that this is the only path." Then I looked at him: "Sir, I'm not here to explain the Bible to you, but I would like to ask you a question." "What is it?" he replied.

"Are you living in Rome?"

"Yes; the Vatican is in Rome."

"Haven't you heard the proverb: 'All the roads lead to Rome?'"

He smiled, "It's time for your audience; let's go." I said, "When your little Rome can have so many roads, what is the harm in having

roads to our home up there?"

Tastes differ. We choose our food. We choose our path. That's why I said that Hinduism is like an ocean. It has all the various approaches. You might also be surprised to learn that you don't even have to love God. In fact, even if you hate God, you'll still realize God. You can be an enemy of God, yet you will probably experience God realization sooner than one who loves God. How come? There's a scientific explanation which states that as long as you constantly think of something, no matter what kind of relationship you have with it, you get it. "As you think, so you become." If you think of well-being, you are well. If you think of ill, you are ill. In modern medicine, doctors agree. Mind over matter.

So, you might sometimes forget your good friend, but you will never forget your enemy. It doesn't matter; you treat him as an enemy, but you remember him constantly, so you will get him. That is the goal behind all the various approaches: think, think, think. The mind is given to thinking and, for that reason, there are various, approaches.

Spiritual unity

Earlier, I said that Hinduism is an ocean. Take the example of the ocean itself. All the rivers, all the waters ultimately end up reaching the ocean. The ocean never denies any water. It doesn't look only for the pure, holy Ganges, or the Missouri, Mississippi, or Amazon. Even our city gutter water ultimately ends up in the ocean. The ocean could say, "Hey, you are dirty; don't come into me." No; it doesn't say so. Why? Because all the waters came out of the ocean, went up and stayed for a while as clouds, and then fell down. Until they fell down on the ground, they were pure. In certain country areas, until the water falls, it's pure. But in cities like this, even before it falls, a mile ahead, it gets colored, changed because of the smog. Once it falls down, it gets the odor, it gets the color, it gets the name river, brook or creek, and then, ultimately, it flows down to the same

ocean. That means, "That is where I came from; that is where I have to go." The water says that. You see religion there. It came from the ocean, it goes into the ocean.

That is spiritual unity. It doesn't matter what color it has, what odor it has, what taste it has, what name it has, all the waters flow into the same ocean. So, if we want to have that unity, experience that unity, all we need to do is to change our hearts, make our hearts pure without coloring, without contamination. And that is the purpose of religion. In the Bible there's a wonderful phrase, one of the Beatitudes: "Blessed are the pure in heart; they shall see God." The authors even use the word "shall," which in legal language means that it's a "must."

Blessed are the pure in heart

A few years back, I was in Moscow on Ascension Day, addressing the congregation of a Baptist church. I brought up this point, that the Bible says, "blessed are the pure in heart," not "blessed are the people in the head." You can never be pure in the head. Forget it. Because, you know, the head is only a place for "ad." If you spell it h-e-a-d, "he" plus "ad," then he puts an ad in the head. But where is his art? "He" plus "art" = heart. It is in the heart that you see the art of God. It is in the head that you see the ad of God. That's why it's impossible to be pure in the head. And that is the reason why even when two people get married, how do they address each other, "Oh, my sweet head?" How do they address each other?: "Oh, my sweet heart." You can be sweet only in the heart. Never, never in the head. Forget it. The head is a hard nut, can't you see? When two heads come together, they make noise, and that is the reason why, even today, there are so many peace talks going on around the world. Who talks there? The *heads* of state.

Global harmony: love thy neighbor as thyself

We need the *hearts* of the states to meet. And that is what is happening here at this

Parliament. It's not a Detroit automobile showcase exhibition, where you bring your car and say, "This is the best car; that is the best car." We are not here to say who is best, who is superior. No. We have come to say that we are *all* good, that we are *all* best. It's not to claim our superiority that we have come here. We are all one, one, one. One acting as many. Certainly, if we can achieve that kind of unity in this Parliament, then there is global harmony. We simply have to expand it, that's all. Everyone who attended this parliament should promote that harmony and express it in their own life, never to deny anybody, no matter how he or she looks, whether rich, poor, black, white. He and she are also like you.

You should love them as you love yourself." Love thy neighbor as thyself."

Once, during the Pentcostal Feast Day, I was at the Cathedral of St. John the Divine giving a sermon, and I said, "The Bible says, 'Love thy neighbor as thyself,' period. It doesn't continue the sentence. However many of you think, sometimes, that there should be something beyond this sentence; perhaps, "Love thy neighbor as thyself if he's also a Catholic like you or a Christian like you." No. It says, "Love thy neighbor as thyself." You should know who "thyself" is. So, the clue is to know thyself, then learn to love thyself first and, then, love thy neighbor as thyself afterwards. ■



*Sri Gurudev at the Cathedral of St. John the Divine, NYC,
with James Parks Morton and other spiritual leaders*

The Unity that Underlies all Religions

by Sri Swami Sivananda

All prophets are messengers of God. They are great Yogins and realized souls who have had divine, intuitive perception of God. Their words are infallible and sacred. The *Quran* or the *Zend-Avesta* or the *Bible* are as much sacred books as the *Bhagavad Gita*. All contain the essence of divine wisdom. Ahuramazda, Isvara, Allah, Jehovah, all are different names for one God.

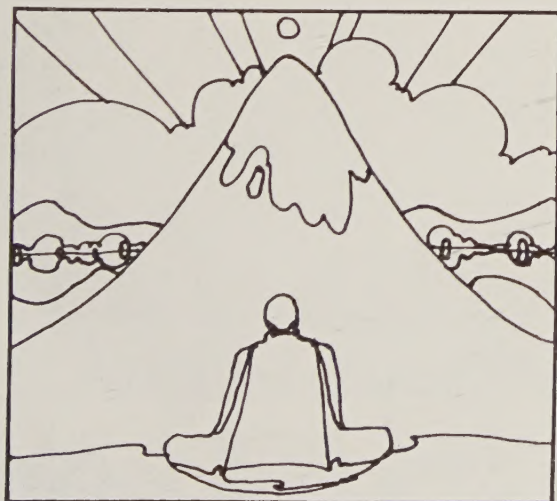
The ultimate source of religion is God. The fundamental principles that constitute its essence were revealed by God to the *Rishis*, or seers in the beginning of creation. They are found in the *Vedas*, which are admitted to be the oldest religious books or scriptures in the library of humankind.

The fundamentals, or essentials of all religions are the same. They are as old as the

human race. There never has been and there never will be any real invention or discovery in the sphere of religion. There has never been a religious founder who invented a new religion or revealed a new truth. These founders are all transmitters only, but not original makers.

Real religion is one. It is the religion of truth and love. It is the religion of the heart. It is the religion of service, sacrifice, and renunciation. It is the religion of goodness, kindness and tolerance.

Truth is neither Hindu nor Mohammedan, nor Buddhist nor Jewish nor Christian! Truth is one, homogeneous, eternal substance. The follower of the religion of Truth walks on the path of light, peace, wisdom, power, and bliss. ■



Blessed 80th Jayanthi. Beloved Sri Gurudev!

"Peace itself is God. Selfless people are the most peaceful.

Living and working together as one beautiful family with total love.

That is God."

—Sri Gurudev



With deepest reverence and humility, we thank God for the Grace of your presence and guidance, and pray that He bless you with a long and healthy life amongst us.

Your Satchidananda Ashram Family, Yogaville, Virginia

Beloved Sri Gurudev. Happy 80th Jayanthi

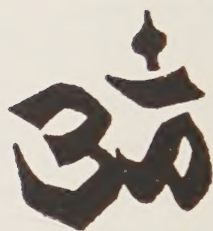
*Life can be cold and unfriendly
In a city of concrete and steel,
Where maya reigns and makes it hard
To discern the real from unreal.*

*We use Raja, Jnana, Japa and more,
We're careful with all that we say and we eat.
But all of our efforts to walk on this path
Lead us back for more guidance at Your Holy Feet.*

*So we pray to invoke Your Presence within,
To receive a ray of hope in the night.
As Your Effulgence comes forth (this may bring a grin)
We need our shades to bask in Your Light.*

With All Love from Your New York IYI family





OM . . .

May He protect us,

May He guide us,

May He give us strength and right understanding.

May love and harmony be with us all.

OM . . . Peace . . . Peace . . . Peace.

(Ancient prayer of India)

HAPPY JAYANTHI

RAO FAMILY